

IMAM HASAN

By
The Same Author.

**The Holy Prophet Mohammad
Through Different Lights.**

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Ali: the Caliph.

* * *

Fatima: The Lady of the Light.

* * *

**Hasan: The Chief of the Youth
of Paradise.**

* * *

**Imam Husain: The Greatest
World Martyr.**

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**History and Philosophy of Imam
Husain's Martyrdom.**

* * *

**Mohammad: The Commander
of the Faithful.**

* * *

Buddha, the Great.

* * *

Etc. Etc.



M. A. Al-Haj Salmin (*The Author*).

IMAM HASAN

(CHIEF OF THE YOUTH OF PARADISE).

BY

MOHAMMAD ALI AL-HAJ SALMIN

B. Litt. (London).

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Amirudin Shalebhoy Tyejee Esq.

To My
Most Respected Brother-in-Islam
AMIRUDIN SHALEBHOY TYEBJEE, Esq.,
This book is respectfully Dedicated
in appreciation of his great services
to the Cause of Islam.

WHO IS A TRUE MUSLIM ?

“A real Muslim is he who is strong (firm) in faith, wise but kind, true in belief, knowing and forbearing, mindful in ease, considerate in rights, temperate in wealth and contented in poverty, gentle in (using) power, regardful in friendship and patient in misery. Neither anger can vanquish him nor excitement can baffle him. Selfishness impels him not, abundance of wealth disgraces him not, and he becomes not mean for desire or greed. Always brave and steady he will run to rescue the oppressed and will be kind to the feeble. He is neither niggardly nor extravagant, forgives the faults and overlooks what the ignorant do, his own self suffers pain at his hands, but to the world he affords pleasure.”

—IMAM HASAN: SON OF ALI.

TRUE ISLAM IS FOUNDED ON PRINCIPLES OF ONE UNIVERSAL GOD (TAVHID) AND BROTHERHOOD.

—:o:—

I have great pleasure in dedicating this religious work to my brother-in-Islam, Mr. Amirudin Shalebhoy Tyebjee.

By so doing I am aware I may render myself liable to criticism as to why I elected to dedicate a religious work to one who is, to all appearances, westernized.

My explanation for the choice is the fact that this gentleman readily consented to associate himself with this essentially religious work which he would not have done, if he had not due regard for religion. To show that he is in spirit as religious as any other orthodox follower, a short resume of some of the acts of his life, is necessary.

Realising at an early age how lacking his own community was, compared with other communities, in educational, medical and charitable institutions, he founded Young Men's Bohra Association and himself contributed his mite to its funds and obtained similar pecuniary support from several prominent members of his community, who identified themselves with him in his object, not forgetting his own father, who contributed a substantial amount of Rs. 10,000/- for the special object of educating the needy members of his community and to afford them the advantages, which they lacked by absence of facilities and funds.

At his own expense he has sent students to foreign countries to prosecute higher studies in Engineering, Medi-

cine and Religion and after completing their courses these young men have returned duly qualified and are now holding eminent positions in life. One student of Arabic had gone to Germany to do research work from old original manuscripts preserved in German museums and has collected a wealth of knowledge on religion denied to others in the absence of original manuscripts.

He became one of the patrons of the Hasani Academy Society, Karachi and donated a sum of Rs. 1,000/-. This Academy is recognised ever since its inception by Government and over 500 students are given education.

Clean-shaven and clad in European costume, anyone seeking to determine whether he was religiously inclined or not, would find it difficult to decide the question, but to know Mr. Amirudin and to talk to him soon reveals his real feelings of Islamic religion, shorn of all its superstitions and meaningless rituals, ceremonies and customs. Mr. Amirudin firmly believes in the essentials of religion—service to humanity, good deeds, charity and good thoughts for the welfare of his fellow beings. He had been put to severe tests times without number due to his out-spoken views, honesty of purpose, and adherence to principle, and he has come out successfully.

Mr. Amirudin holds religion in its true spirit as handed down by our Holy Prophet above everything else but not in the fantastic forms and ways, not in its rituals and ceremonies, not in its observance of customs or mumbles and mummeries. These, he considers, are the pretensions and outward shows of hypocrites masquerading as staunch and zealous followers of Faith. Knowing in and out all the

deceptions, exactions, rogueries, robberies and other misdeeds practised under the good name of religion, he is an inveterate opponent of those in power for the maladministration of religious institutions. He is in perfect agreement with those of his brethren who have at their heart the welfare of his community in general. He is a staunch worker in the interests of the poor and the needy and he is always open to those who wish to discuss ways and means which are so necessary for the overhauling and upheaval of institutions which are victims to the present maladministration.

Islam has never preached or believed in ex-communication because ex-communication is opposed to the very spirit of brotherhood which is the basic principle of our religion. As a matter of fact the social custom of ex-communication has been borrowed from the Hindu caste systems by certain Moslem Sects and implanted in our community to the great detriment of our religious, cultural and communal unity. Mr. Amirudin who is a firm believer in the unity of the Muslim Community and in the unifying spirit of Islamic culture is naturally opposed to ex-communication in all its forms.

Wherefore, do I dedicate this Volume to him with utmost pleasure, as being fully qualified to deserve the dedication; I also appeal to other such spirited Muslim gentlemen to come forward and help in the dissemination of the true Islamic spirit and the propagation of true Islam.

Jan. 1941.
Bombay,
(India).

Mohammad Ali Al-Haj Salmin.

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INTRODUCTION.

The following pages are, in themselves, intended by way of introduction to a more comprehensive series of the "Biographies of Muslim Saints," which I have long had in contemplation.

The present effort has been undertaken voluntarily and amidst difficulties common to all pioneers and in particular to Indian publicists and in a special degree to publicists of literature of a serious type like the present. Paradoxical as it may seem, although India is the home of learning and in common with the East has provided the world with many teachers and thinkers, books and literature specially of a serious type find a hardy reception, if the doors are not actually bolted against them. The Universities and Scholastic institutions do not command public endowments as in Oxford or Cambridge and would be nowhere but for the substantial grants from the Government. Encouragement of learning and research by the publicist at the premium and woe betide the scholar that sets out to make a living out of his scholarship in this much-advertised land of learning.

The reasons which have prompted the writer to compile the present booklet under such circumstances, must therefore be compelling: and they are compelling. The reasons are the complete ignorance, or misconceptions, prevalent among large sections of non-Muslims regarding the Islamic religion and its background where a truer understanding would have commanded their just respect; secondly the continued existence of literature whose chief

aim is and has been to misrepresent and misinterpret Islam to the outside world. In the absence of organised missionary endeavour the cause of Islam has definitely suffered due to both these causes. Although the volume of this literature is now shrinking, it is not due to positive propagation of the Islamic literature the absence of which still renders the non-Muslim world susceptible to wrong ideas about Islam. And in these days of collective institutions, it has to be remembered that no cause can hope to succeed or at least heard except if it is organised. If the present booklet establishes even an ephemeral contact with the non-Muslim world and kindles the enthusiasm of Muslims themselves to an active propagation of Islamic literature the task would not have been undertaken in vain.

Incidentally it is very striking and provides a regrettable commentary on the state of Muslim learning or even all Oriental learning in India that the treasures of Eastern religious literatures should wait for foreign savants like Prof. Max Muller from Berlin or savants in London for an exposition and that even the copies of the Holy Quran sold in India, in some cases, should have been printed in Europe, while learning research in India itself should go unrecognised.

The literature produced in the past centuries still exists—a literature whereof the aim and the achievements were to create opinion hostile to Islam and is constantly referred to. Nevertheless, men's minds are becoming more open to conviction, and have learned to realise the tainted source of much that has been written and taught against

the Faith of the Holy Prophet. It is with the intention of removing this misunderstanding and prejudice prevailing about the Islamic Heroes and Saints that I have been doing my bit for the last twenty years—a labour of love indeed—that I have launched a candid campaign of producing the healthy literature on Islam and other religions too, to present them to the public in their true colours. And in this task—a strenuous task indeed—I only seek my inspiration and guidance from the Most High.

In the following pages, the reader of this book will find a biography of Imam Hasan, the Grandson of the Holy Prophet Mohammad. The present literature in English on Islam is void of the biography of this true son of Islam the very life and soul of the Prophet Mohammad. The Prophet is reported to have said, authoritatively, “Hasan (and his brother) Husain are the Chiefs of the youth of Paradise.”

It will be interesting to intimate here that this book is the last series of my long contemplated longing of the “Holy Five” or as the Muslims say “Panjatan Pak” that is:

- (1) Mohammad.
- (2) Ali
- (3) Fatima
- (4) Hasan and (5) Husain

I thank the Almighty that with this book I have completed the biographies of the “Holy Five” the holy personages of the Prophet’s House.

My object in publishing this series of volumes is to bring home clearly and as convincingly as I may, to the

Muslim—and the non-Muslim Worlds alike, the true knowledge of Islam and the early Heroes of Islam, and, in order to place it within the reach of the greatest possible number, I have aimed at making it as inexpensive as circumstances will permit. A hard task indeed for a private individual, unaided by missionary support and backing—only rendered possible through the kindness of some of my worthy and sympathetic friends and brothers-in-Islam, who occasionally help me and to whom my heartfelt thanks are due.

Mahboob Manzil,
 Palton Road,
 Fort, Bombay, 1. }
 (India)
 January, 1941.

M. A. AL-HAJ SALMIN.

WHAT THE READERS SAY:

Bombay, 11th March, 1942.

Amirmia A. Wazifadar, B.A.,
Executive Officer & Secretary,
Port Haj Committee, Bombay.

Dear Sir,

I am in receipt of the book "Imam Hasan Chief of Youths of Paradise" which you so kindly sent to me. I went through its pages and found the book so illuminating and instructive. It is a real treasure of learning for Muslims young and old.

It will not be impertinent if I would request you to convey my congratulation to the author M. A. Al-Haj Salmin on his success and service to Islam. I would wish him to think of the utility of preparing small cheap "Tracts" on these lives in simple language which can be available and read by school going youngs so that the younger generation may be deeply infused with Muslim morals and culture from their young age to be adopted and followed but never to be forgotten.

Once again thanking you for the goodness,

I am,

Yours sincerely,

(Sd.) A. A. WAZIFADAR.

To

A. S. Tyebji, Esq.,
C/o Messrs. Shalebhoy Tyebjee & Sons,
Shale Building, Bank Street, Fort,
BOMBAY.

**THE NAGPADA NEIGHBOURHOOD HOUSE
BYCULLA, BOMBAY.**

7th March, 1942.

A. S. Tyebji, Esq.,
SHALEBHOY TYEBJEE & SONS,
28/32, Bank Street,
Fort, Bombay.

Dear Mr. Tyebji,

This is to acknowledge with thanks the complimentary copy of *IMAM HASAN—Chief of youth of Paradise*. It was indeed very kind of you to think of our library which is made use of by a large number of students and people of Muslim faith. I believe they will find this book a particularly welcome addition in the library.

Thanking you again and with regards,

Yours sincerely,
(Sd.) N. J. PATET
Director.

No. 782 of 1942.

Office of the Trustees of the Parsi Panchayat Funds &
Properties,
209, Hornby Road, Fort,
Bombay, 12th March, 1942.

Amiruddin Shalebhoy Tyebjee, Esq.,
Shale Building, Apollo St., Fort,
Bombay.

Dear Sir,

I beg to acknowledge with thanks the receipt of the book "Imam Hasan" by Mr. Mohammad Ali Al-Haj Salmin, so kindly presented by you. The same will be kept in our office library. In these days of communal upheavals I think some such exchanges of books are really greatly needed so as to inculcate tolerance and service to humanity so dear to Islam. We shall read the book with pleasure and profit.

With renewed thanks,

Yours faithfully,
(Sd.) S. F. DESAI
Jt. Secretary.

IMAM H A S A N

THE CHIEF OF THE YOUTH OF PARADISE

P a r e n t a g e

Imam Hasan was the son of Ali Murtaza, the son-in-law of the Holy Prophet, and the son of Amran bin Abdul Muttalib of Mecca. Abdul Muttalib was the grandfather of the Holy Prophet, and his protector and helper. His mother was Sayyedah Fatimah Zahra, the daughter of the Prophet and Sayyedah Khadijatul Kubra was the daughter of Khuwailid Asadi. In the second year of Hijrat, Ali was married to Sayyedah Fatimah. Hazrat Imam Hasan was born to them on the 15th of Ramazan in the 3rd year of Hijri. Some times later Sayyedah Fatimah gave birth to the second son Imam Husain.

Name, Surname and Title

He was named Hasan. The word 'Hasan' is a translation of the Hebrew word 'Shabbar.' They

say that when he was born Sayyedah Fatimah requested Ali to select a name for him. Ali said that he would not do so unless the Prophet was consulted about this. When the Prophet came, the child was placed before him wrapped in a yellow cloth according to an Arab custom of the day. The Prophet said: "Have I not prohibited the wrapping up of new-born babies in a yellow cloth?" then a white cloth was brought and the child was wrapped up in it. The Prophet then asked Ali the name he had chosen for the baby, (this august new-comer). Ali said that he could not possibly have selected a name before the matter had been referred to the Prophet. The Prophet said: "I too will not take the initiative of naming him before my Almighty God." At this moment, Gabriel descended with a revelation from God, and offering salaams to the Prophet, said that God congratulated the Prophet upon this birth, and said, "Since Ali is to you what Harun was to Moosa (the Prophet Moses), and since Harun's son's name was "Shabbar," you also name this child "Shabbar." The Prophet said that this was a word from Hebrew language, and his language was Arabic. Gabriel said that the translation of "Shabbar" into Arabic was "Hasan." So the name Hasan was selected.

In the same way at the birth of Imam Husain the name "Shabbeer" was communicated. The Prophet translated it into Arabic. Thus it became Husain. They say that when the Prophet twice asked Ali about this choice, he said that he wanted to name the child "Harb," but that God and his Prophet knew better. According to others Ali wanted to name Imam Hasan "Hamza" which was the name of his maternal uncle, and Imam Husain, "Jafar" which was the name of his brother, but God and the Prophet had named all the three children of Hazrat Ali and Sayyedah Fatimah, before their birth as Hasan, Husain and Mohsin after the names of the sons of Harun which were Shabbar, Shabbir and Mushabbar. Out of the three children which should have been born to Sayyedah Fatimah, the last one was called back to heaven while yet in the womb of his august mother. Some people say that God wrote the name of Imam Hasan upon a piece of silken cloth and sent it to the Prophet, and that Husain was derived from Hasan by the Prophet himself. It is said that Hasan and Husain are out of the names of the dwellers of heaven, and that there had been nobody by these names in Arabia previously. According to the '*Tarikhul Khulafa*' the title of Imam

Hasan is only Abu Mohammad, but his titles abound : Taqi, Tayyab, Zaki, Mujtaba, Wazir, Hujjat, Vali, Sibti, and Sayyed being some of them. It is written in '*Kash-ful-ghammah*' that out of the frequently used and well-known titles, Taqi stands first, though Mujtaba is no less famous. The best title is that by which the Prophet himself used to call Imam Hasan. This title was Sayyed. The Prophet once said : "My son is Sayyed, viz., Chief."

The Dream of Umme Aiman

They say that once a neighbour of Umme Aiman who was maid servant in the house of the Prophet came to the Prophet, and said that Umme Aiman had been weeping the whole of the previous night, and that she had not stopped for a single instant till the morning. The Prophet sent somebody to call her. When she came, he said that he had heard from her neighbours that she had been weeping during the whole night without resting at all. Expressing his concern at this, he asked her the reason. She replied that she had seen a terrible dream, which, try as she might, she could not forget. The Prophet asked her to relate the dream, saying that God and his Prophet were wiser. She said that she

could not screw up her courage to the extent of relating the dream to the Prophet. The Prophet said that after all a dream was a dream, and that she should unhesitatingly relate it. She then replied that she saw that some parts of the Prophet's body separated itself and fell into her lap. Anyhow, the Prophet replied that the dream foretold the birth of a child to Sayyedah Fatimah, and that she (mother of Fazl) would nurse him. He told her that there was nothing to worry about in this dream. When Imam Hasan was born, the Prophet entrusted his nursing to the mother of Fazl. The mother of Fazl brought him up on her milk. Her own son Qasim-bin-Abbas also shared the milk, and there was a half brother of Imam Hasan.

In *Nurul-absar Shalabkhi Misri*, it is written that Asma, daughter of Omess, said that she was with Sayyedah Fatimah at the time of the birth of Imam Hasan, and that not seeing any menstrual blood at the occasion of the birth, she informed the Prophet about it, and that the Prophet said to her that she did not know. He further said that Sayyedah Fatimah was his dear saintly daughter, and that blood would not come out of the time of delivery. The above statement is based on the version of Ali-bin Moosa El-Rada.

There is much difference of opinion as to who was present at the time of birth as a nurse, whether it was Umme Aiman or Ummul Fadl, or Bint Omess. As a matter of fact, since the same three ladies' names have been mentioned in connection with the birth of Imam Husain also, this confusion was bound to result. The names Hasan and Husain have very nearly the same spelling and pronunciation, and moreover, both these brothers very much resembled each other in childhood, and therefore those who saw them and related anecdotes about them sometimes committed mistakes. Even now-a-days, such mistakes occur. Sometimes writers write 'Hasan' and it is rendered 'Husain' by printers. The natural result is confusion.

The Ceremony of Cutting of Hair (Aqiqah) and Birth Ceremonies.

It is said that when Imam Hasan was born, he was brought before the Prophet wrapped up at first in a yellow cloth, but afterwards on the disapproval by the Prophet of this Arab custom of wrapping a child in yellow cloth, in a white silken cloth. The Prophet put his holy tongue in the mouth of the child, who licked it. Then the Prophet said "Azan" in the right ear of the

babe and Equamat in his left. The Prophet said that these acts made the child immune to Satan's temptations. On the seventh day of the birth the Aquiquah (hair-cutting ceremony) was performed. A ram with white and black hair was brought, and the Prophet cut its throat, reciting the usual words which have to be recited by Muslims while cutting the throat of an animal for eating purposes, and then said: "O God! accept the bones of this ram for his bones, its flesh for his flesh, and its blood and hair for his blood and hair. O God! make him the means of the protection of Mohammad and the kith and kin of Mohammad." Then the Prophet gave one quarter of the flesh, that is to say, one thigh to the nurse along with one Dinar, and ordered the hair on the head of the child to be removed. He further ordered the hair removed to be weighed against gold, and this gold to be given in charity. After that he painted the throat and then massaged the head of the child with "Khaluque," which is a sweet scented compound of saffron and other medicines, yellowish red in colour. The Prophet said that to massage the head of a child after the hair-cutting ceremony (Aquiquah) with the blood of the animal sacrificed was a rite of pre-Islamic days, and was not

desirable. These same rites which were performed at the birth of Imam Hasan were repeated at the birth of Imam Husain. The same rites thus became desirable for all the children who would be born to Muslims till the doomsday.

In '*Kafi*' it is written upon the version of Imam Rada that the Prophet named Imam Hasan on the 7th day of his birth, and on the same day determined the Kuniyat and performed the Aquiquah ceremony. Asma, daughter of Omess is said to have once related that when Imam Hasan was born, she was present as a nurse, and that she wrapped the child up in a white cloth, and took him to the Prophet, who said "Azan" and "Equamat" in his right and left ears, and taking him in his lap he wept. She asked the Prophet as to why he was weeping instead of rejoicing. The Prophet at that replied that Imam Hasan was to be poisoned by so-called "my followers" and that God would not forgive them on the day of judgment. The Prophet asked her not to relate this to Sayyedah Fatimah, so that she might not suffer in her delicate condition.

C h i l d h o o d

In "Noorul Absar Misri" it is written upon the statement of Ummul Fazl, wife of Abbas, that

she once took Imam Hasan to the Prophet. He seated him in his lap. Imam Hasan passed water there. She slapped his shoulder. The Prophet said that God be merciful to her for having caused pain to his child.

In Bahar, it is written upon the statement of Abdullah-bin-Shinah that once when Imam Hasan was with the Prophet the time of prayers came. The Prophet stood up for prayers, seating the child near him. The Prophet bent in Sijdah. Abdullah-bin-Shinah, who was also offering prayers, says that when he raised his head, the Prophet was still in Sijdah, and the child (Imam Hasan) had climbed over, his shoulders. When the Prophet finished his prayer, the other persons, who had also finished their prayers asked why the Prophet had lingered so long in the Sijdah, and whether he was in communion with God at that time. The Prophet said that what they asked was not the case, and that he lingered in Sijdah because Hazrat Imam Hasan was upon his shoulders and he did not like to make him get down, and therefore he had to remain in Sijdah until Imam Hasan got down from his shoulders. Once some one said to the Prophet that the Prophet was not so lenient to anybody else as to Imam Hasan. The Prophet at that

replied that he could not help being so. He used words meaning, "He is a flower of my garden."

It is written in "Kitabul-Adadz" that Mashar, the slave of Zubair said that they were discussing as to who resembled the Prophet most in the Prophet's family. Abdullah-bin-zubair said that Hasan-bin-Ali resembled him most. He also said that he had seen Imam Hasan climb the Prophet's back while he was in Sijdah and that the Prophet remained in Sijdah until Imam Hasan got down of his own accord. He further said that sometimes when the Prophet was bent in 'Ruku' and Imam Hasan came near him, the Prophet used to widen his legs apart, and Imam Hasan used to pass through them.

Tirmizi, Wakidi and Sa'albi and other Sunni doctors of religion say that they heard from Abdullah-bin-Baridah, who heard it from his father, that once the Prophet was delivering 'Khutbah' (Sermon) when Imam Hasan and Imam Husain entered clad in red garments. The garments were long and they were tumbling every step. When the Prophet saw this he felt so concerned at their plight that he left the Khutbah, got down from the dais, and went to their aid. He brought them with him, seated

them near himself, and said : “As Allah said, surely your properties and your children are tumult for you.” This ‘Hadis’ has also been written by Abu Talib Harsi in his Kitabul Qulub with the variation that he mentions only Imam Hasan’s name in this connection.

It is written in ‘Oyunul Akhbar’ upon the statement of Imam Raza that once Imam Hasan and Imam Husain were playing with the Prophet in the night. When the night advanced, the Prophet asked them to go to their mother and sleep. When the children went out, it was quite dark. Suddenly lightning blazed forth, and continued to shine till the children had reached their mother. The Prophet said : “God be thanked for this honour and respect of our house.”

Those of the House of the Prophet are forbidden to accept charity.

The Sunni authorities have written that Abu Horirah said that once somebody brought some dates to the Prophet as charity. When the Prophet began distributing them, Imam Hasan put a date in his mouth, and began chewing it. A little saliva from his mouth dropped upon the Prophet. The Prophet looked at him, and slapping him, asked if he did not know that those of

the house of the Prophet should not accept of charity. It is written in Masnade Ahmed Hambal that Imam Hasan said that the Prophet put his finger in his mouth, and said, "Kakh, Kakh," *i.e.*, "sorrow, sorrow." He further said that he saw the finger of the Prophet became wet with the saliva. Qashid-bin Malik relates this incident with a variation. He says that once a tray full of dates was brought to the Prophet. The Prophet asked whether it was a present or charity, and was replied that it was charity. The Prophet asked those present to partake of it. Imam Hasan, who was lying at the floor of the mosque at that time, also put a date into his mouth. When the Prophet saw it, he took out the date from Imam Hasan's mouth with a finger, and throwing it away, said: "We of Moham-mad's house do not partake of charity."

In my opinion, the Prophet said 'Kakh' (an Arabic word which is used when admonishing children), and taking out the date from Imam Hasan's mouth, threw it away. Abu Horirah's story that the Prophet, slapped Imam Hasan does not seem to be probable. The Prophet, with all his culture and kind-heartedness, could not possibly have slapped a child and certainly not a child whom he loved so much. In contradiction

of this, it is enough to mention what Sunnis say about it in Bahar. There it is related that the Prophet searched for the date in Imam Hasan's mouth with a finger slowly and tenderly, so that he might not hurt the child. The Prophet, who once did not get up from Sijdah while praying, and had thus kept everybody in Sijdah for a very long time as he did not want to hurt Imam Hasan who had climbed upon his back, could not possibly have slapped him for innocently putting a date in his mouth.

It is written in "Jalaul-oyun" that Ali once said that once the Prophet went to his house, and seated himself comfortably by putting his feet under a rug upon the bed. At that moment Imam Hasan asked for water. The Prophet himself rose, and going to a sheep which was tied near by, milked her, and brought the milk to Imam Hasan. Imam Husain tried to take the vase of milk for himself. The Prophet would not allow it. Sayyedah Fatimah asked whether Imam Hasan was dearer to the Prophet than Imam Husain. He replied in the negative, and said that since Imam Hasan had asked for water first, he wanted to give it to him. He further said that he himself, Fatimah, Ali, Hasan

and Husain would all have the same status on the day of Judgment.

The straying of Hasan and Husain from their house.

An important event of the childhood of Imam Hasan and Imam Husain is their straying away from their house, the worry of the Prophet threat and the ultimate revelation of the esteemed position they held in the eyes of God. This incident has been related in many different ways by Sunnis and Shiahs. I will relate here a few versions.

It is written in Bahar upon the strength of Tarikh Balzri that once when the Prophet went to the house of his daughter, he found her standing deeply agitated. He asked her the reason. She said that Imam Hasan and Imam Husain had gone out in the morning, and had not returned till then. The Prophet became much disturbed, and went in their search. At last, he reached a hill outside the city, and found the children sleeping in a cave, and a big snake was coiled near their heads. The Prophet picked up a stone to kill the snake. The snake cried, "*As-salamu-Alaika ya rasu-lal-lah.* I have been guarding your sons here." The Prophet blessed him.

The snake went away, and the Prophet put Hasan on his right shoulder, and Husain upon his left. At this moment Jibrael (angel) descended and took up Husain with a view to diminish the burden of the Prophet. Then they reached their house ; Hasan was proud of the fact that the best man in the world had carried him home, and Husain was happy in the thought that an angel like Jibrael had carried him home.

In the same book Bahar, Sulman Farsi is related to have stated it in a different way. He said that once some out-of-season grapes were brought to the Prophet as a present. The Prophet asked him to fetch Hasan and Husain to partake of the grapes with him. He went to the house of the Prophet's daughter Fatimah, first, and not finding them there, went to the house of Omme Kulsum. When he did not find them there either, he went back to the Prophet, and informed him accordingly. The Prophet got up very much agitated, repeatedly saying, ".....(O my two sons, O my two sons)." The Prophet further said that if there was anybody who could lead him to them, he would be awarded a place in heaven by God. At that time Jibrael descended with Wahee, i.e., revelation from God, and asked the Prophet

as to why he was so agitated. The Prophet said that both of his children were missing, and that he was afraid of harm to them by the Jews. He then informed the Prophet immediately that both the children were sleeping in Hadiqua-tel-Wadi. Salman says that the Prophet immediately set out in the direction of Hidiqua-tel-Wadi and that he also accompanied him. When they reached there, they saw them sleeping with hands round each other's neck, and a python sitting near by and fanning them with a bunch of flowers held in his mouth. When the python saw the Prophet approaching, he threw away the flowers, and said after salaams to the Prophet that he was not a python in reality, but was an angel, and had been turned into the shape of a python by God, because he had forgotten Him for a few moments. He further said that for years he had wished to request some one esteemed by God to pray for his pardon and restoration to his original shape. The Prophet sat there, and repeatedly kissed the children. When the children got up, the Prophet told them of the plight of the python, and asked them to pray for him. Imam Hasan and Husain, after doing Vazoo (washing of the exposed parts of the body) prayed to God to pardon the python

and to restore him to his original shape of an angel. Sulman says that the august children had not even finished their prayers when Jibrael descended with other angels, and informed the python that he had been pardoned by God, and was to go back to Him with them. Thereupon Jibrael and the other angels including the angel who had lately had the form of a python, ascended to heaven. Afterwards, when Jibrael came back to the Prophet, he informed the Prophet that this angel who had regained his former shape of an angel from that of a python was very proud of the fact that Imam Hasan and Husain prayed to God for him.

The incident of Hasan and Husain going and lying in Hadiquah Bani-Najjar.

It is related in Kashful Ghammah that Ishaq bin Hashim said that his father said that they were once present in the Court of the Caliph Harun-al Rashid, when the name of Ali was mentioned in connection with something. Harun at that time said that people often said that he was inimical towards Ali, Imam Hasan and Husain. He swore that it was wrong, but that their descendants were jealous of the power of his house, and for that reason, often encroached

upon the rights of his house. He further said upon an oath that Abbasides had searched out the murderers of Hasan and Husain from out-of-the-way places, and killed them, but that when the kingdom came into their dynasty they (of the house of Ali) did not agree to their suzerainty. He further said that his father Mehdi told him, and Mehdi's father Mansur told Mehdi, and Mansur's father Mohammad-bin-Ali-bin-Abdullah told Mansur, that one day, he was present before the Prophet, when Sayyedah Fatimah came there deeply agitated. The Prophet asked her the reason of her distress. She replied that Hasan and Husain had gone out a long time ago, and had not returned till then. The Prophet comforted her, and said that God, who created them, would be kind to them, and guard them wherever they were. Then he prayed to God for their safety. At that moment Jibrael descended and said that the Prophet should not worry about them. They were honoured by God in this world and the other, and that they were sons of a still more honoured person AliHe then informed him (the Prophet) that both children were sleeping in Hadikah Bani-al-Najjar, and that God had commanded an angel to stand guard over them. The Pro-

phet got up, and followed by all present, went there and saw that both the children were lying there in an embrace.

In Amali it is stated that Imam Jafar Sadiq told Sheikh Sadooki that once the Prophet fell ill, and Sayyedah Fatimah came to see him with her sons. Hasan was holding her right hand and Husain the left. The Prophet was sleeping. Hasan sat on his right side, and Husain on his left, and began massaging and pressing his body. The Prophet opened his eyes. Sayyedah Fatimah asked the children to let him rest, and to go back with her. They refused to go, and clung to the Prophet, and after some time fell asleep. Sayyedah Fatimah went away home. They got up before the Prophet did, and asked Aishah where their mother was. She told them that she had gone home when they were asleep. On hearing this, they also started towards their house. The night was cloudy and dark, and instead of reaching their house, they strayed towards Hadikah Bani Najjar. They were very much surprised to find themselves in a garden, and surmising that they had lost their way, lay down there to wait for the morning, and were soon asleep. When the Prophet got up, and did not find them in his house, he went to his daughter's house to

ascertain if they had returned home safe. Learning that they had not returned there, he began praying to God for their safety and comfort. Suddenly a light appeared before him. He followed this light and reached Hadikah Bani Najjar. There he was able to find them sleeping in an embrace, and though it was raining hard at the time, there was no cloud just above the children, and not a drop of rain was falling on them. A big python was covering them on all sides. His right shoulder was covering Hasan, and his left shoulder was covering Husain. The Prophet coughed at seeing the python. The python at once stepped aside, and asked God and the angels to bear witness that he had not been slack in guarding these children of the Prophet till the Prophet took charge of them. The Prophet asked him who he was. He said that he was a genie of the class of Nasiban and clan of Malech, and was sent to the world to obtain a verse of the Quran which his people had forgotten. He further said that when he reached that place he heard a voice which told him that those were the children of the Prophet, and that they were to be guarded against all harm. He said that therefore he took guard over them immediately. This genie then went away after committing to memory the verse

of the Quran he wanted. The Prophet then picked them (Hasan and Husain) up and placed them upon his right and left shoulders respectively. By this time many of his followers had also reached there. They asked the Prophet to let them carry the children. The Prophet blessed them. Then Ali asked him to let him diminish the burden by carrying one of the children himself, but since both of the children preferred the Prophet's shoulders, he carried them himself. At that time the Prophet said that these two children were looked upon with great esteem and honour by God, and that their father was held in even greater estimation by Him. He further said that Hasan and Husain were the most honourable persons because of their parentage also. Then he said that they themselves, all their relatives, all their friends, and all their friends' friends even would go to heaven.

The Game of Stone-throwing

It is stated in *Manaqib* that Abu Rafa said to Manali Hakim that he used to play the game of stone-throwing with Imam Hasan and Imam Husain in childhood. When he won the game and asked them to give him a ride on their backs, which was the custom, they used to say that he

certainly could not want to ride on the backs of persons who had ridden upon the back of the Prophet, as they did. When he lost and refused to give them a ride upon his back, because they had done the same, they used to say that he certainly could not refuse to give a ride upon his back to persons to whom the Prophet himself gladly gave a ride upon his back. Ultimately, he used to give them a ride.

Dresses for Hasan and Husain from Heaven

Abu-Abdullah Naishapuri writes in his book *Amali* that Imam Raza said that once when Eid approached, Imam Hasan and Imam Husain complained to their mother that they had no suitable clothes to wear on the Eid day, and requested her to get new clothes made for them. She tried to comfort them, and at last said that she had ordered a tailor to make clothes for them, and that he would bring the clothes before Eid. On the evening preceding the Eid day, they again approached her for clothes. She tried to console them for the absence of the clothes, but without result. At last she said again that the tailor must be bringing them their clothes. Late at night somebody knocked at the door. When it was opened, an old man was standing there with

a bundle, and said that he was a tailor and had brought Imam Hasan's and Imam Husain's clothes. Sayyedah Fatimah says that she had never seen such a man before. Leaving the bundle he went away. When the bundle was opened, two shirts, two pyjamas, two sheets, two turbans and two red-healed socks were found in it. Both the children were roused from sleep. When they had put on these clothes, the Prophet came and kissing them said to his daughter, their mother, that the tailor who had brought the clothes was an angel from heaven. She asked who had informed him about it. The Prophet said that he (the angel) himself told him so before going back to heaven.

Competition in handwriting

It is said that Hasan and Husain both used to practise handwriting. Once each said to the other that his own hand-writing was better than that of the other. The case was referred to Sayyedah Fatimah for decision. She did not like to discourage either of them by saying that the other's handwriting was better than his, and therefore, asked them to go to their father Ali, and asked him to decide. They accordingly went to Ali. Ali did not want to injure the feelings of

either of them, and therefore, referred them to the Prophet. The Prophet also did not like to discourage either of them, and said that he was at that time waiting for Jibrael to descend from Heaven and would refer the matter to them. Jibrael descended, and was asked for his decision, he preferred to refer the matter to Israfeel (another angel.) Israfeel in his turn referred it to God himself. God decreed that it should be decided by Sayyedah Fatimah herself. She took a pearl necklace from her neck, and scattering its pearls upon the ground, said that the one who picked up the greater number of pearls had the better handwriting. God immediately sent an angel to so manipulate their picking up of the pearls that each should pick up an equal number, so that neither of them might be disheartened. This was this case at the last decided.

Their Wrestling with each other

Once the Prophet goaded Imam Hasan and Imam Husain to wrestle with each other. They got up and commenced wrestling. Sayyedah Fatimah was out at the time. When she came back she saw them wrestling, and the Prophet cheering up Hasan to defeat Husain. She was rather surprised, and asked the Prophet why he

was backing up the elder to defeat the younger. The Prophet said that Jibrael was encouraging Husain to defeat Hasan.

Takbirs in Eid Prayers

It is stated in *Manaqib* upon the authority of Amali, Abul Fazal Shebani, and *Kitabe Ibnul Waheed* that Imam Hasan stammered slightly while speaking. Once the Prophet took him to Eid prayers with him. In the first Takbir the Prophet said "*Allaho Akbar*," and Imam Hasan repeated it clearly. The Prophet was pleased, and again said the Takbir, and again Imam Hasan repeated it clearly. This went on till the 7th Takbir. At the 7th Takbir Imam Hasan hesitated. The Prophet then went into Rukoo (bending of knees in prayers). In the second Rakat of the prayers, the same procedure was carried out up to the 5th Takbir, when Imam Hasan hesitated again. The Prophet then went into Rukoo and so finished the prayer. Hence seven and five Takbirs in the 1st and 2nd Rakat of the Eid prayers became Sunnat, *i.e.*, desirable because the Prophet did it.

A Unique Historical Incident

After the death of the Prophet Imam Hasan

and Imam Husain expressed their displeasure at the using of the seat of the Prophet by the Caliphs who succeeded. The story has been related in different ways by different persons.

Ibne Shehre Ashob relates in *Manaqib* upon the authority of Fazail Samani, Abus-sa adat and Tarikhe Baghdad Khatib that Osamah bin Zaid said that once when Abu Bakr was sitting upon the pulpit (upon which the Prophet used to sit) as the Caliph, Hasan came and asked him to get down from the seat of his father (that is to say grandfather). Abu Bakr replied that he was right in saying that it was his father's seat. Abu Bakr then seated Imam Hasan in his lap, and tears came out of his eyes. Ali, who was present there at that time got up and said that Hasan had not said those words upon the instigation of anybody. Abu Bakr replied that he did not doubt it in the least. The above statement is also corroborated by Jalaluddin Siyuti in his book *Hulyatul Awliya* upon the statement of Abu Na-eem, who learnt it from Abdur-Rahman Asfahani.

Khatib says that a like incident took place during the time of Omar (the second Caliph) also. In this case it was Husain who said to Omar that the pulpit he (Omar) was occupying was that of his (Husain's) father, and that Omar should go

and sit down as a common companion of the Prophet. Hearing this he seated Husain near him upon the pulpit, and asked him as to who had instructed him to say so. Husain replied upon oath that nobody had asked him to say so. In Tarikhul Khulafa, there is a further addition to this version. There it is written that after Husain had replied to Omar as mentioned above, Ali got up, and said angrily that he would punish Husain. Omar asked him not to punish Husain since he had said nothing but that which was true.

Some unique attributes of Hasan and Husain

There are innumerable unique attributes of Imam Hasan and Imam Husain related in Sunni and Shia books. I will relate a few of them here.

A heavenly scent used to emanate from their bodies

In Bahar, it is related that Urwah Bariqui said that once he went for Haj. When he entered the Prophet's mosque he saw him fondling two children of about 7 and 5 years of age. Some other people had also gathered there to talk with the Prophet, but the Prophet was so engaged with these children that they did not like to disturb him and were waiting accordingly. He

asked the Prophet whether they were his sons. The Prophet replied that they were the sons of his daughter and his cousin, and were as dear to him as his eyes, heart and life. He further said that their happiness was his happiness, and their woe, his woe. Urwah Barqui asked if he loved them as much as all that. The Prophet replied in the firm affirmative, and said that he would relate to him an incident in that connection. He said that when he went to heaven he was to see a tree in the garden (of heaven) the *scent* of which was very much appreciated by him. Jibrael, who was with him at that time, told him that the taste of the fruits of that tree was better still. He picked up a fruit and highly admired its taste and smell. Then they came to another tree. Jibrael asked the Prophet to taste a fruit of that tree also, informing him that it was in no way inferior in taste and smell to the fruit of the first tree. He did so, and told Jibrael that he had never before seen another set of two trees bearing fruits like those. Jibrael asked him if he knew the names of those trees. He replied in the negative. Jibrael then told him that the name of the first was Hasan and that of the second Husain. Jibrael then further told him that upon going back to earth he should go to his wife Khadija-

tul-Kubra and that a daughter, Fatima Zahrah by name, would be born to them. He further said that when this daughter grew up, she should be married to his cousin Ali bin Abu Talib, and that two sons would be born to them. The name of the first would be Hasan, and that of the second Husain. The Prophet then returned to earth. The Prophet narrates later that he did as he was told, and that everything happened as had been predicted. Fatimah was born to the Prophet and Khadijatul Kubra, and afterwards Hasan and Husain were born to Fatimah and Ali. The Prophet then said that Jibrael was right when he compared Hasan and Husain to those trees. Whenever they were near him he could perceive the same smell and uniqueness in them. Then he said that they were flowers of his garden of life, so to say.

Hasan and Husain are chiefs of the youths of Heaven

Ibne Shehre Ashoob says in Manaqib that the whole Muslim world was one in believing that Hasan and Husain are chiefs of the youths of heaven, and that the Prophet said that Hasan and Husain were both Imams (chiefs) in war as well as in peace. This is corroborated by Ahmed

bin Hambal in Kitabi Faza-il and Manaqib, by Tirmizi in Jamia, by Ibne Majah in Sunan, by Khatib in Tarikhe Baghdad, by Moosli in Masnad, by Waiz in Sharful Mustafa and by Samani in Hul-yatul Awliya. It is further corroborated by Ibne Hashimh Tamimi, who heard it from Aamash, and by Dar Qatni, who heard it from Ibne Omar.

Abu Saeed Khidry, Abdullah bin Masood, Jabir bin Abdullah Ansari, Abu Hazifah, Abu Horirah, Omar Khattab Hazifah, Abdullah bin Omar, Umme Salmah, Muslim bin Yasiar and Zairqan bin Aslam Hamiry said that they heard the Prophet say that an angel who had not come to this world before, requested God to permit him to go to the earth to offer respects to him (the Prophet) and inform him that Hasan and Husain were chiefs of the youths of heaven, and that Fatimah was the chief of the maidens of heaven. The above has also been corroborated by Aamash, who heard it from Abdullah. It is stated as narrated above in Hulyatul Awliya and in Masnade Ahmed also. The last mentioned book relies for its statement on one made by Hazifah. Once this incident was referred to Abu Abdullah Jafar Sadiq, who replied that most certainly Hasan and Husain were chiefs of the youths of heaven of all

times. Now since all those in heaven will be young as the Prophet said, Hasan and Husain are chiefs of all the dwellers in heaven.

Hasan and Husain, the sons of the Prophet.

It is stated in Manaqib on the authority of Mojam Tabrani and Arbaeen Ibnal Mo-azzin and Tarikhe Khatib that Abdullah bin Abbas and Abdullah bin Jabir said that the Prophet once said that the line of every other Prophet except himself continued from him. His line continued from Ali Ibne Abu Talib. He further said that the sons of all Prophets' daughters bore the names of their fathers except in his own case, where Hasan and Husain were called his sons.

It is said that the Quranic verse meaning, "Mohammad is not the father of any of your males" does not apply to Hasan and Husain, because it was meant for Zaid bin Haris. This point is further cleared by the word "Rujal" meaning maturity, which is in the verse. It hence applies to those who had attained maturity at the time when it was sent to the Prophet, and for the simple reason that Hasan and Husain were minors at that time, it could not have included them in its application.

Tirmizi has written in his Saheeh that Anas

bin Malik said that once the Prophet was asked as to who was most dear to him in his house. The Prophet replied that Hasan and Husain were dearest to him. The Prophet often used to ask Fatimah to bring him his sons, and when they were brought to him he used to fondle them. Some others say that the Prophet often said that they were his sons and his very life.

In short, there is no doubt that the Prophet called Hasan and Husain his sons, and accordingly they were called his sons by Muslims in general.

Later, Moawiah tried his best to stop the practice of the Muslims calling them the sons of the Prophet. He even went so far as to issue orders to the effect that they should not be called the Prophet's sons by anybody. In *Kashful Ghammah* it is stated that it is written in *Ma-alim Al-itrah Attahirin H'nabzi* that Zakwan, a freed slave of Moawiah said that Moawiah once told him that he wanted that nobody should call Hasan and Husain the sons of the Prophet, which they were. Sometime later Moawiah asked him to prepare him a list of his family members in the order of their nearness of relationship to him. Zakwan says that when he prepared the list he wrote down the names of his sons, and sons'

children, and his daughters only, and purposely omitted his daughters' children. When the list was submitted to Moawiah, he said that the names of his children had been omitted. Zakwan asked who they were and when Moawiah named the children of his daughter, he said that if he did not like the children of the Prophet's daughter to be called the Prophet's children, how could he want his own daughter's children to be included as his children? Moawiah cursed him and said that he should not utter such words again before anybody. The point is further cleared by a verse of the Quran which means "O Mohammad, ask the Christians of Najran to call their sons and tell them that you will call yours." All the learned doctors of Muslim religion think that the Prophet's sons referred to in this verse are Hasan and Husain.

Sunnis and Shias both agree that the Prophet once said that Hasan would be the recipient and exponent of his (Prophet's) power of toleration, and Husain, of his power of forgiveness and kindness.

It is stated that once Fatimah Zahra brought Hasan and Husain to the Prophet at the time of his illness, and asked the Prophet to leave some legacy to Hasan and Husain, his sons. The

Prophet replied that he left his awe and gravity to Hasan, and his bravery and manliness to Husain. According to others he left bravery and charity to Husain.

A Statement of Ibne Abbas.

Sheikh Tabrisi says that Ibne Abbas said that one day the Prophet went to his daughter's house. He knocked thrice at the door and when nobody replied, sat down near a wall. Ibne Abbas, who was with him also sat down near him. Suddenly Imam Hasan came out with face freshly washed. The Prophet extended his hands to him, and then taking him in his arms, he pressed him to his chest, and said that son of his was the President and chief of his followers. He further said that because of him God might perhaps unite the two camps of the Muslims into one.

The friends of Hasan and Husain will be spared the fires of hell.

It is stated in reliable books that Ibne Abbas said that once he, Ali, Fatimah, Hasan and Husain were sitting before the Prophet when Gabriel descended with an apple. The Prophet smelt it, and then gave it to Ali. Ali, after smelling it, gave it to Fatimah. She smelt it and passed it on to

Hasan, who, after smelling it, gave it to Husain. When it was being returned to the Prophet, it fell down upon the ground and broke into two pieces. A light seemed to emanate from it in which it was written that it was a present from God to the Prophet, Ali, Fatimah, Hasan and Husain, and that it amounted to an amnesty from the fires of hell for the friends of Hasan and Husain.

The Greatness of those who served them.

Ibne Shahre Ashoab says that once when Hasan and Husain were getting upon horses Abdullah Ibne Abbas held their stirrups. An on-looker remarked to him that he being much too elder in years, should not have done so. He replied that it was an honour even for the greatest to be of any service to the sons of the Prophet, however mean the service might be.

Imam Hasan resembled the Prophet in features.

It is stated in Kashful Ghammah that once the Prophet was going upon a road accompanied by Abu Bakr and Ali, when they saw Hasan playing by the road side. Abu Bakr picked him up, and saying that he resembled the Prophet in features, placed him upon his shoulders, at

which Ali smiled. The writer of *Kashful Ghammah* says that it seems more probable that such an incident happened after the death of the Prophet. Hanabdi and others have also said that Hasan very much resembled the Prophet. Ismaeel bin Ali Khalid says that he once asked Ali Hazifah whether he had seen the Prophet. He replied in the affirmative, adding that he (the Prophet) very much resembled Imam Hasan.

In my opinion, Hasan and Husain both resembled the Prophet in looks and qualities. Sunnis say that Hasan and Husain both resembled the Prophet in looks and qualities. Sunnis say that Hasan resembled the Prophet in appearance from head to chest, whereas Husain resembled him from chest to feet.

The love of the Prophet for Hasan and Husain.

There are numerous incidents related regarding the love of the Prophet for Hasan and Husain. I will narrate some of them here :—

It is stated in *Bahar* that Tirmizi wrote in his *Jamia*, Sam-ani in his *Faza-el*, and other learned persons in other books, that Bar'a Ibn Azib Zaid, Abu Hurairah and Umme Salmah said that the Prophet once said about Hasan and Husain that

he loved them. In Irshade Sheikh Mufeed it is stated that the Prophet said to God that he loved them (Hasan and Husain) and prayed God that He too should love them and those who loved them.

In Sunni books such as Masnade Ahmed bin Hambal, Masnade Abdul Ali Moosli, Sunan Ibne Majah, Abana Ibne Battah, Sharfun-nabi Abu Saeed and Faza-ilus-Sahabah Samani it is written that Abu Hazim, Abu Hurairah and others said that the Prophet said that he who loved Hasan and Husain God loved him, and he who was inimical to them was inimical to him. It is stated in Jami-a Tirmazi that Anas bin Malik said that once the Prophet was asked who was dearest to him from amongst his relatives. The Prophet replied that Hasan and Husain were dearest to him, and those also were dear to him who were dear to Hasan and Husain. He further added that those whom he (the Prophet) held dear were held dear by God, and those who were held dear by God could not taste the fires of hell. It is stated in Jami-a Tirmazi, Abanah bin Batta and Kitabe Sam-ani that Osamah bin Zaid said that one night he went to see the Prophet in connection with some matter. When he knocked at his door he came out with some-

thing hidden under his cloak. When he, (Osamah bin Zaid) had said what he wanted to say, he asked the Prophet what was hidden under his cloak. The Prophet replied that it was his two sons, and then said : "O God I keep them dear and pray Thee to keep them dear, and also hold those dear who hold them dear." Abu Saleh and Abu Hazim said that Ibne Mas-ood and Abu Hurairah told them that once when the Prophet came out of Baitushsharaf (a mosque) Hasan was sitting upon one of his shoulders, and Husain upon the other. When he came near them, somebody asked the Prophet whether he loved them very much. The Prophet replied that he who loved them loved him, and he who was inimical to them was inimical to him also.

The regard for Hasan and Husain in the heart of believers and non-believers.

Moawiah bin Ammar said that Imam Jafar said that the Prophet was heard to say that love for Ali was created in the hearts of believers, but love for Hasan and Husain was created in the hearts of believers and unbelievers alike.

I think that if the Prophet said so, it must have applied only to the time when he said it, or

up to a little later when quarrels ensued on the succession of Ali. Since Hasan and Husain were just children at the time, there could not have been any animosity in the hearts of those who were fighting against Ali towards them. This statement could not have applied to the future, because Hasan was ultimately poisoned by the Muslims of the day, and Husain was killed in the battlefield of Karbala. The state of affairs at that time is brought into light by the fact that when Husain was advised not to go to Iraq, he replied that even if he hid himself in heaven they (Yazid bin Moavia, Ibne Ziad and Omar Saad, etc.) would bring him back from there to kill him. In short, after the Prophet, his followers or at least some of them, did not remain true to their love for his house. Sheikh Mufeed said that once the Prophet went to Jabir bin Abdullah with Hasan and Husain and said that they were his sons, and that he had asked three boons for them from God. One was that they should not taste the fires of hell, the second, that they should not commit any sin, and the third, that they should be loved by his followers. God granted the first two, but as regards the third, he replied that it had already been decreed otherwise, and that a part of his (Prophet's) followers was to

go against them and harm them. He further added that these people (who were to harm Hasan and Husain) would not be allowed even to go near heaven.

It is incumbent upon Muslims to love and respect the House of the Prophet

It is stated in Noorul Absar Shablakhi that it is written by Zamakhshari that the Prophet once said that he who dies for the love of the house of the Prophet dies a saintly death. All his sins will be forgiven. He will be given full pardon. His will be the status of the true Muslim. First, (after such a death) he will be informed of his free entry to heaven by Izraeel (the angel of death), and then by Munkir and Nakir (two other angels). Further, that he who dies with animosity towards the house of the Prophet in his heart dies the death of a non-believer. He will be excluded from God's mercy on the doomsday. He will never go to heaven.

The writer of Noorul Absar says that the above quotations show that it is necessary for true Muslims to bear love in their hearts to the House of the Prophet.

Imam Shafi-ee said that love for the House of the Prophet is stressed upon in the Quran.

Ahmed Hambal and Tirmizi said that Ali said that those who loved him, his wife and his sons (Hasan and Husain) will be with him (Ali) on the day of Judgment.

It is stated in Bihar that Abu Zar Gafari said that he once saw the Prophet fondling Hasan and Husain, and heard him say that those who loved them (Hasan and Husain) and their children will not taste the fires of hell even if their sins be as numerous as the particles of sand in a desert. The only qualification of that statement was that they should not have committed a sin which has the effect of casting them out of the fold of Islam.

Love of children is an indication of faith.

It is stated that once a Jew went to the Prophet, and saw him playing with Hasan and Husain. The Jew remarked that the Prophet seemed to love his children much more than the Jews in general did. The Prophet replied that if he had been a Muslim he would have loved his children as much as the Prophet and his followers loved their. The Jew was ultimately so much impressed that he embraced Islam then and there.

It is said that Aqra bin Abis Tace once saw

the Prophet kissing Hasan and Husain repeatedly. He remarked that he had ten sons, but that he did not ever kiss any one of them. The Prophet replied that he who was not kind to others did not deserve kindness from others. Others say that the Prophet in an angry mood and tone replied that if God had made them dead to love and kindness, it could not be helped. He further added that he who was not forgiving to his juniors and respectful to his elders was not a true Muslim.

An unpardonable sinner forgiven because of Hasan and Husain

It is stated in Manaqib that somebody committed an unpardonable sin, and took to hiding for fear of punishment. One day when he was going somewhere he saw Hasan and Husain in the way. He picked them up, and placing them upon his shoulders, went to the Prophet and said that he was presenting himself before the Prophet under an amnesty from Hasan and Husain and God. The Prophet smiled upon him, and pardoned him, saying to Hasan and Husain that he granted their pleading in his cause. At that time a verse of the Quran descended, the meaning of the verse being that if we annihilated our desire (for forbidden things) and went to the

Prophet, praying to be pardoned for some sin in the name of God, and the Prophet pleaded for pardon to God, we would be pardoned by God, who is Kind and Merciful.

**Hasan and Husain were the two
best persons in Quraish.**

Lais bin Saad says that a man vowed to God to massage the legs of the best man in Quraish with a scented oil if his wish was granted. When his wish was granted he enquired from others who should be thought the best man in Quraish. Some people said that Mohtarmah Ansab of the Quraish was the best and most learned man, and that he should go to him. When this man went to him he found that he was not in his perfect senses because of extreme old age. Any how, the old man extended his legs, but his son Mansoor, who was present there, told him that the old man was not in his perfect senses, and asked the man to go to Hsasan and Husain, remarking that they were the best men in Quraish. Ultimately, this man went to them, and massaged their legs.

Hasan and Husain, Flowers of the Prophet

In Sihah Sittah as well as in Bukhari, Tirmizi and Firdos Dalmi, it is stated that Imam

Razda said that he heard his elders say that the Prophet said that a man's sons were like flowers to a man, and that his (Prophet's) sons were Hasan and Husain. Zaidan said that Ali once said that Hasan and Husain were flowers of the Prophet. Atbah bin Orwah said that once the Prophet took Hasan and Husain in his lap and kissed them alternately. Some persons asked him whether he loved them both. He replied that they were his flowers in this world.

Hasan and Husain used to ride upon the back and shoulder of the Prophet.

It is written in *Manaqib Ibne Shehre Ashoab* that *Ibne Lattah* has written in his book *Abanah* that *Jabir bin Abdullah* said that once when he went to the Prophet he saw that Hasan and Husain were riding upon the back of the Prophet, and the Prophet was crawling on all fours, and was saying to Hasan and Husain that they were riding upon a good camel, and were good riders. *Ibne Nahee* said that Hasan and Husain used to ride upon the back of the Prophet, and say, "Hul Hul" (Hul hul is an expression used by Arabs to urge camels forward while riding) and the Prophet used to say that theirs was a good camel.

It is stated in Sam-ani that it is written in Kitabe Faza-el that Aslam the slave of Omar Khattab said that Omar Mazkoor said that he once saw Hasan and Husain riding upon the back of the Prophet. He (Omar Mazkoor) remarked to them that their camel was excellent. The Prophet remarked that the riders (Hasan and Husain) were excellent too.

It is stated in Noorul Absar Shablanji that once the Prophet was going somewhere. On the way he saw Hasan and Husain playing. He stopped and bent his neck for them to get up. Hasan and Husain climbed on his back. He said to them that they were good riders, and had a good camel to ride upon.

The correct way of "Wazoo" (washing of the exposed part of the body prior to offering prayers.)

It is mentioned in many reliable books that once Hasan and Husain saw an old man doing Wazoo incorrectly, and wanted to inform him of the correct way of doing the same in such a manner that his susceptibilities might not be injured. They sat down by his side, and said to him that they had disagreed between themselves as to the manner in which Wazoo should be done,

and requested him to be their judge. The old man agreed. They started doing Wazoo. The old man watched them intently. Having finished, they asked him whose Wazoo was correctly done. The old man realised their ruse, and replied that they had both done it correctly, and that he himself had done it incorrectly. He thanked them very much and said that he would be very careful about it in the future, and would always remember the correct manner which they had illustrated to him.

Ayyub (the Prophet), Mohammad (the Prophet), Hasan and Husain.

It has been said in praise of the Prophet Ayyub, "What an excellent servant of God!" About Hasan and Husain has been said, "What a good mount is yours, and what a pair of riders you are!" The Prophet Mohammad has said to his followers, "If you do not believe in me, exclude me from amongst yourselves." Husain said to his tormentors at Koofah, "Judge my assertion, and if you do not, leave me aside and desist from my murder."

Charity may be accepted only in three cases.

It is stated in Kafi that Abu Abdullah Jafar

Sadiq said that once Hasan and Husain were sitting upon Safa hill in Mecca, when a beggar came and asked for charity. He was replied that charity was allowed only in three cases. Firstly, when there is a loan to be paid back the non-payment of which involves harm and pain. Secondly, when a very great and maddening loss has been sustained. Thirdly, when a person is impecunious to the extent of possessing nothing. They then asked him if any of the above cases applied to him. He replied in the affirmative, and was consequently given something by both Hasan and Husain. Prior to this incident he had begged charity from Abdullah bin Amar As and Abdur Rahman bin Abi Bakr, and they had given him something. He went to them and asked them why they had not asked him the questions which Hasan and Husain had before giving him anything. They replied that Hasan and Husain were treasures of learning and knowledge.

**Instead of leaving something at death
they died debtors.**

It is written in Kafi that when Hasan died he was a debtor and that when Husain died he was also a debtor. Ibne Ta-oos said that Abu Jafar

Mohammed Baqir said that when Husain passed to the next world he was so much under debt that Zainul Abedeen (Imam) sold property worth three lacs to pay up the debt.

What Zainul Abedeen (Imam) said about them.

It is stated in Amali that Mufzil bin Omar said that Jafar Sadiq (Imam) said that his father had heard his father Zainul Abedeen (Imam) say that Hasan was the most pious, holy and learned man of his time. When he used to go for Haj he used to go on foot, and that too sometimes bare-footed. At every moment the fear of God was present in his heart. He always prayed to God for guidance and salvation. In whatever condition he might be, he would never forget prayers. Whatever he spoke he spoke sensibly. He was a very good speaker. Once Moawiah was advised to ask him deliver Khutbah in public so that his (Hasan's) stammering might prejudice the public against his learning and knowledge. Moawiah did so. Hasan went to the pulpit and delivered a speech so fluently and beautifully that Moawiah became afraid that he (Hasan) might obtain the devotion of those also who were against him instead of losing his prestige in the eyes of those who were already for him.

Generosity.

The generosity of Hasan is famous. On several occasions he gave his entire belongings away in charity. More than once, he came along with his family out of the house in which he lived, and gave permission to beggars to take whatever they wanted from his house. On several occasions he distributed what he had in two parts, gave one in charity, and kept one for himself and his family. Once somebody came to him and asked for alms. He gave him fifty thousand Derhams (an Arab coin) and five hundred Dinars (another Arab coin) and asked the man to bring a labourer to carry the amount. When the labourer was brought, he had nothing to carry it in. Hasan gave the man a sheet of cloth for the carrying of the amount and asked him to give the sheet to the labourer in payment of his labour.

The same incident is related thus in Kashful Ghammah. When the person asked for alms, Hasan replied that the person was entitled to an amount which he (Hasan) did not possess, but that if he accepted whatever he could give and not care for more, it would be better. The beggar replied that he would very thankfully accept whatever amount he (Hasan) could give. At that Hasan called his accountant and asked him what

the balance was up to date. The accountant replied that it was 50,000 derhams and 500 dinars. Hasan ordered him to bring all the amount to him. When it was brought he gave his shawl, which he used to put on himself. This shawl was given to cover the expense of carrying the amount to beggars' house. When the members of his family and other dependants complained that not a derham was left for their needs, he told them that God would give them more.

It is stated in Bahar that once a man went to Hasan and said that he was suffering from the tyranny of an enemy who neither allowed latitude to tender age nor had any respect for old age. The man then requested him to do justice between them for the sake of God. Hasan asked him the name of that enemy of his. The man replied that the name of his enemy was Poverty and Impecuniousness. Hasan remained lost in thought for a while, and then calling his servant, asked him to bring all the money that was to be found in the house. Five hundred derhams were brought. Hasan gave all the amount to the man, and asked him to call again if and when he was in need again.

Anas bin Malik said that once a slave girl offered Hasan a bouquet of flowers, and that

Hasan immediately rewarded her by releasing her from slavery. When he (Anas bin Malik) expressed his surprise, Hasan said that he was doing as God desired, and that God had said that when a present was offered to one he should pay a better present to the one who gave the first present.

Once Hasan said that generosity was essential for persons who wished to please God. God promised heaven for the generous, and hell for the miserly. Those whose hearts did not melt when approached for charity by a beggar were not Muslims.

At another time, he is related to have said that God created all men and women; some of them were generous, while others were miserly. Those who were generous were in happiness and peace, and those who were miserly had a long path of sorrows and woes to travel.

The generosity of Hasan.

Moawiah once came to Medina to show his generosity to its residents. With bags of gold and silver before him he began interviewing people; every one of the gentry and intelligentsia of Medina who came to see him was presented with amounts ranging from 500 to 10,000 derhams.

At last Hasan also went to see him. Moawiah said that he (Hasan) had come to see him last purposely that very little money should be left with him and thus he should not be able to give him enough, and maintain his reputation of being the most generous man in Medina. Then he asked his servant to give Hasan as much money as had been given altogether that day. Hasan replied that he did not need it, and presented it back to him.

Once when he went to Syria, Moawiah presented him with a lot of gold and silver and other costly things. His servant arranged everything in trays, and gave him the list. Hasan presented everything to his servant and handed over the list to him.

It is stated in Kamil by Mubarrad that Marwan Hakam and he very much adored a pony belonging to Hasan, and wished to achieve it. Bin Atiq came to know of it and told Marwan that he could get that pony for him if he granted him some favour (probably Marwan was the Governor of Medina at that time). Marwan agreed. Bin Atiq then told him that on some occasion when there would be a big gathering of the people of Medina he would relate the greatness and goodness of Quraish but would

purposely ignore the name of Hasan. He asked Marwan to reprimand him at that time for not mentioning Hasan's name. So at a big gathering he related the achievements and moral and mental excellence of Quraish, ignoring Hasan. Marwan reprimanded him saying that he should have mentioned Hasan's name first in that connection, because he was the best specimen of Quraish at the time and was held in greatest respect and regard by the nation. Bin Atiq replied that he was talking about the gentry only, and not about Imams and Prophets. When the meeting was over and Hasan went out, Bin Atiq followed him and reached him when he had got upon the back of the pony concerned. At seeing him Hasan smiled, and asked if he wanted anything from him. He replied that he very much desired to ride his pony. Hasan immediately got down and gave the pony to him. Bin Atiq was very glad, and thought that he had cheated Hasan. As a matter of fact, it was just like Hasan's generous nature to have handed over the pony to him. Many a time he gave all he possessed in charity, to say nothing about a mere pony.

In Sahih Bukhari it is stated that Hasan once granted four hundred Derhams to a man, but by

mistake wrote 400 Dinars in the order for payment. When the person was told by the servants that Dinars had been written by mistake, because they had heard Derhams being granted, the man said that it was quite as probable that being a very generous man Hasan had purposely written Dinars instead of Derhams, and that therefore he would not accept Derhams. Eventually he was paid 400 Dinars. When Hasan came to know of it he ordered that the man should be paid 400 Dinars more. Once Hasan saw a man praying God for 10,000 Derhams in Kaba. He went home and sent the amount to the man.

Once a man went to Hasan and said that he had disobeyed the Prophet. Hasan replied that he had done wrong, and asked him in what he had disobeyed him. He replied that the Prophet had said that the nation which chooses to be governed by woman would not achieve greatness and that he had allowed a woman to govern him. Then he explained that he was very much under the thumb of his wife. Once she asked him to purchase a slave. He did so, and that slave had run away, and so she wanted him to purchase another slave. Hasan discerned what the man wanted, and said that he,

Hasan, could do one of three things for him. Firstly, he said he could give him a price of the slave. Hasan had no need to proceed further, because the man immediately jumped up and said that he did not want to hear the other alternatives as the first one mentioned by Hasan was exactly what he wanted. Hasan paid him the price of the slave.

Cases in which begging is allowed.

It is stated in Bahar that Khisal bin Babo-
wey said that once when Usman—the third
Caliph, was sitting near the door of a mosque,
a man came and begged for charity. He gave
him five derhams. The man asked him to direct
him to some other generous man. Usman direc-
ed him to Hasan and Husain who were sitting
in a corner with Abdullah Jafar. He went there
and asked them for charity. Hasan said that
begging was allowed only in three cases. Firstly,
when such a compensation for blood was to be
paid which made it impossible for the person
who had to pay it, to work. Secondly, when
there was so much debt upon a person that he
could not concentrate upon anything (work).
Thirdly, when he was in such a precarious con-
dition that it made him lose all self-respect.

The man replied that he was a victim of one of the three calamities mentioned. Hasan then ordered him to be paid 50 dinars, Husain 49 and Jafar 48. When the man passed Usman while going out Usman asked what he had been paid. The man replied that he had given him charity without asking him why he begged, whereas they had told him the conditions under which a person was allowed to beg and then after knowing that he had a right to beg he had been given 147 dinars in all. Then he asked Usman why he had not informed him of the conditions under which a person could beg before giving him anything. Usman replied that they (Hasan and Husain) could not be equalled in learning and knowledge, or in generosity either.

Sheik Sadooq writes in his *Sharah Kalmah Fatamul ilm* Fatman dealing with Hasan and Husain, that they had, so to say, reserved learning and generosity for themselves.

Did not like to refuse a beggar.

Sheblanji Misri says in *Noorul Absar* that Hasan was once asked why he never refused alms to a beggar even if he himself was starving at that time. He replied that he himself was a beggar who begged before himself. Further,

that God was always kind and generous to him, and that he had therefore made it incumbent upon himself to be kind and generous to God's creatures, so that his lack of kindness and generosity might not cause the kindness and generosity of God to him to be stopped. Then he recited some verses meaning that the best time for a man is that when he is begged for charity by somebody. Then he added that when a beggar approached him, he was always pleased.

It is written in Noorul Absar that once when a beggar came to Hasan, he had absolutely nothing to give him. Very sorrowfully he told the beggar that he had absolutely nothing at the time, but that he would tell him a very profitable plan. He then told him that because of the death of the Caliph's daughter the Caliph was deeply distressed, so much so he was neglecting state affairs even. He asked the man to go to him for condolence and upon meeting him recite a verse composed by Hasan meaning, "Thank God, it is you who weep for her and not she who weeps for you, and may God be praised for having thus kept her in honour and called her back in honour." The man went to Caliph (Moawiah) and did as he was told. It comforted him so much that he ordered the man to be

paid a reward and asked him if the composition was his own. He informed him that it was composed by Hasan. Moawiah said that as a matter of fact such a piece could only be composed by those of the House of which Hasan belonged.

It is stated in *Kashful Ghammah* that it is written in *Hadees* in detail that Abu Jafar Madaeni said that Hasan, Husain and Abdullah Jafar were going for Haj. In the way they somehow strayed away from the caravan. It was very hot, and they felt thirsty and hungry. In a mountain corner they saw a tent and went there. An old Beduin woman was sitting there. They asked for water from her. She replied that they could milk a goat which was tied in a corner, and drink the milk. They did so and having quenched their thirst, asked for food. She replied that she had at the time nothing to offer them except the meat of that very goat. Accordingly, the goat was slaughtered, and the woman prepared cutlets from her meat and thus provided food for them. Having satisfied their thirst and hunger they went away telling her that they belonged to the community of Quarish, and were going for Haj, and that if she ever went to *Medinah* she should call upon them.

In the evening, the woman's husband came home and was extremely angry when he found the goat, the only property and means of sustenance, gone. After some time they became so poor that they had to leave their abode and go to Medinah in search of work for food. One day when Hasan was standing at the door of his house, he saw this woman passing by. He recognised her immediately though she did not recognise him. He went to her and told her that he was the person whose thirst and hunger she had satiated before. Then he ordered 1,000 goats to be purchased and given to the woman along with 1,000 dinars. After that, he sent her to Husain. Husain himself, after learning what she had been given by his brother, gave her a like sum of money and a like number of goats. He then sent her to Abdullah bin Jafar Tayyar who after learning what she had been given by Hasan and Husain, gave her as much as both of them had together given, and said that he could not given her more than Hasan and Husain, and but for that he would have given more. So with a large flock of 4,000 sheep and the respectable sum of 4,000 dinars she went back to her husband. They were both thus provided for the rest of their lives.

There is another version of this incident. It is said that another person was also in their company when they availed themselves of her hospitality. Further, that when the woman went to Hasan he gave her 100 camels, when she went to Husain he gave 1,000 sheep, and when she went to Abdullah Jafar he gave her 100,000 derhams saying that having camels and sheep she needed money only. Lastly, that in the end she went to that other person who gave her wheat, oats and dried grapes, etc., saying that there was no comparison whatsoever between him and the other (Hasan, Husain and Abdullah).

An original type of purchase.

Amr As had written 8 verses in praise of the house of the Prophet (as found in Sunni books). At the time of the battle of Siffin one day, Moawiah praised Ali very much in eight verses. Amr was also present, and he at once recited one verse thus bringing the total to 9. Afterwards, he recited three more and brought the total to 12. Now the Prophet had once said that he who composes one verse in the praise of his house is entitled to one house in heaven. Amr As did not want to go to heaven. One day, Hasan asked him if he would like to sell his

12 verses. He agreed and sold his verses to Hasan for 12,000 derhams.

Hasan's Prayers.

It is said that whenever Hasan went for prayers to a mosque he always stopped at the gate, and looking at heaven said, "O merciful God, your guest is present at your gate. O kind God, a sinner is at Thy door, Thou art kind and merciful, forgive him (for his shortcomings)." After the morning prayers he used to remain silent up to sunrise according to Book Faeq. Kamaluddin Ibne Talha says in his Fosoolul Muhimmah that prayers are of three kinds. Firstly Badaniyah, *i.e.*, Namaz, recitation of the Quran, etc. Secondly, Maliyah, *i.e.*, charity, etc., and thirdly Murakkab, in which both the above prayers are combined *i.e.*, Haj and Jihad, etc.

Imam Hasan did not give up any of the above ways of praying. In charity he was unsurpassed. Twice he gave in charity all he possessed, and thrice half of what he had. His charity as a matter of fact knew no bounds.

Hafiz Abu Naeem says in his Hulyatul Awliya that Hasan once said to him that he felt ashamed to go to the house of God (Kaba) on horse-back. Accordingly, 20 times (according to

some 25 times and others 15 times) he went from Medinah to Mecca on foot for Haj and Omrah.

The writer of *Kashful Ghammah* says that Hasan was very well known for ardour and zeal at prayers, (Namaz).

Once while coming back to Medinah after Haj his feet became swollen. He asked a slave to purchase oil for massage at the next stop of the caravan in which they were travelling. He continued walking on foot in spite of great pain up to the next stopping place where oil was purchased and his feet massaged. When walking would be tolerable he started on foot again. It is mentioned in *Hulyatul Awliya* that Abdullah bin Omar said that Abdullah bin Abbas said that when Hasan died Moawiah said that he felt very sorry at the fact that he could not once perform Haj on foot whereas Hasan had done it 25 times.

Gravity and Toleration.

Marwan used to slight Hasan whenever he could, but Hasan always used to tolerate him. Once he used abusive language to Hasan. Hasan remained silent while he was speaking, and then replied that if what he had said was true, God would reward him for propounding truth, and

if it was untrue, then God would punish him for it. He further added that punishment from God would be more terrible than that he himself could meet out to him. In *Manaqib* it is written that once while delivering *Khutbah*, Marwan abused the name of Ali. Hasan was present but kept silent. When Husain came to know of it he went to Marwan's house and told him that he was not a fit person even to pronounce Ali's name. Then he went to Hasan's house and asked him why he kept quiet when Marwan was abusing their Father's name. Hasan replied that Marwan had the reins of the Government in his hands and could do whatever he liked. He further added that he (Hasan himself) could not do anything at the time but to keep quiet.

When Hasan died, Marwan was present amongst the people who followed the coffin while it was being taken to its last resting place. Somebody remarked that wherever he could be, he never gave a moment's rest to Hasan in his life and as such why he was present at that time. He replied that he knew Hasan (whom he was molesting) was a model of toleration.

Mabrad in *Kamil* and *Ibne A-eshah* have said that once Hasan was travelling on horse-back. A Syrian sitting by the road-side in a

poor condition was so much inflamed at the disparity of their positions that he got up and began to abuse Hasan. Hasan kept listening to him up to the last, and then replied smilingly that perhaps he was greatly in difficulty as a new-comer to Medina and did not even know anybody there, and invited him to stay with him as his guest for as long as he pleased and to take all he wanted from him. The Syrian was so much impressed by his kindness that tears came to his eyes, and he replied that whereas up to that moment he had been thinking that Hasan and his father Ali were a curse to humanity, he now considered them to be an absolute blessing. He remained the guest of Hasan for as long as he stayed in Medina, and thus became a lover of the house of the Prophet.

The Way of Speaking.

Zubair bin Bakar and Ibne On said that Omar bin Ishaq said that he never heard anybody speak so beautifully as Hasan. Further, that he never heard Hasan utter an abusive word except once when some misunderstanding sprang up between him and Omar bin Usman as to a piece of land. At last Hasan offered some very just terms to Omar, to which too, he would not agree.

At that time Hasan said, "I have nothing for Omar but that which is uncreditable for him." These are the hardest words he ever heard him utter.

Humanity.

It is stated in Tarikhul Khulafa that once when Hasan was about to go out somebody came to see him. He sat down and told him that he was about to go out but since he had come he could not go unless he gave permission.

Absence of Pride.

In Manaqib it is stated that once while passing through a street Hasan saw some beggars eating their meal by the roadside. The beggars stood up respectfully and invited him to share their food. He got down from his mount and saying: "God does not befriend the proud" sat down with them. He then invited them to dinner at his house and when they came, gave them clothes also. Here the question arises that the food he took with the beggars was obtained by them as charity, and if receipt of charity is not allowed to those of the house of the Prophet, why did he eat their food? The answer is quite simple. The beggars received the food in charity,

and it thus becomes their property. Now when they give it to anybody as present or as wages, it is a present or wages to the person who thus receives it from them. An incident involving the same issue happened during the lifetime of the Prophet also. Barrirah, a freed slave girl of Aeshah, once brought some meat to her which was received in charity by Aeshah. She did not cook it knowing that the Prophet had said that receipt of charity is not allowed to his house. When the Prophet came to know of it he said that the meat was charity for Barirah (who received it as such), but present for Aeshah (who offered it as such).

In Mustatraf this incident of the beggars is related in a different way. There it is said that when invited by the beggars, Hasan got down, but refused to eat their food saying that those of the House of the Prophet were not allowed to partake of charity. Further that he invited them to dinner at his house, and when they went there, he gave them clothes and money also.

The same incident has been rendered into poetry by Mirza Faseeh of Lucknow with the variation that the beggars were suffering from leprosy, that Hasan got down when invited by them, but could not eat with them because he

was keeping fast that day, and that he invited them to dinner at his house that evening, and there ate with them. Here another question arises, and that it , that it is enjoined that one should run away from a leper as he would run away from a tiger. Why then did Hasan eat with them? The answer is that even if it is true that Hasan ate with lepers it is immaterial because Hasan was immune from catching such diseases and this injunction is for ordinary people.

Soft-heartedness.

It has been copied in Bahar from some reliable Sunni books that Naheeh said that once when Hasan was taking his meals a dog was standing in front of him and Hasan was giving it as many morsels as he ate himself. Naheeh remarked that he was being extraordinarily tolerant in not shoeing away the dog, to say nothing about sharing his meal with him. Hasan replied that he could not bear the idea of satisfying his own hunger while another being was standing hungry before him, (but said nothing about shoeing him away.)

Pardoning offender.

A slave committed a severe crime and was

ordered to be punished. When he was being beaten he cried that he wanted to say something. When they stopped he read a verse of the Quran to Hasan to the effect that God praises those who pardon offenders. Hasan immediately pardoned him. Then he recited another verse meaning that God befriends those who do kindness to others. Hasan replied that he released him in the name of God, and would give him twice the emoluments he was receiving as a slave.

**It is better to ask favour from
God than from man.**

Shiblanji Misri says in Noorul Absar that Hasan used to receive 10,000 derhams annually from Moawiah. Once this payment was delayed, and Hasan felt financial stringency. He thought of writing to Moawiah but upon second thought he did not do so. That night Hasan saw the Prophet in the dream. The Prophet asked how he was. He complained about financial difficulties. The Prophet said that he should not have thought of approaching Moawiah or any other man for that purpose. Then he taught him a prayer in Arabic for removing financial difficulties. Hasan had prayed as he was told only for a week, when he received 1500,000

derhams from Syria. Then again he saw the Prophet in a dream and the Prophet asked how he was. He replied that he was perfectly all right then, and told him what had happened. The Prophet said that those who look to God instead of looking to human beings will always fare as he did.

Shiblanji says that the same incident has also been related in Hadis Mashriquel Anwar by Jahoori.

Bravery.

It is written in Beharul Anwar that on the day of the battle of Jamal, Ali gave a spear to his son Mohammad bin Hanafiya and asked him to go into the ranks of the foe and strike Aeshah's camel with it. Mohammad bin Hanafiya tried his best to do so, but was unsuccessful because of the severe resistance offered by Bani Dabbah by whom the camel was surrounded. When Hasan saw this he took the spear from his hands, reached the camel overpowering all resistance in the way, and having struck the spear in the body of the camel, came back to his ranks. Mohammad bin Hanafiya was feeling very much discouraged at his failure. Ali embraced him and said that he should not grieve at it, because he

was only the son of Ali while Hasan was the son of the Prophet and as such there was a great difference between them.

Respect for father.

It is related that once when Hasan was making rounds of Kaba somebody pointed to him saying : "son of the Prophet's daughter Fatimah." Hasan asked him why he had not said : "son of Ali bin Abi Talib," and added that his father was in no way less (in position) than his mother.

It is said that in the day of the battle of Siffin, once Obaidullah bin Omar, son of Omar Khattab, who had joined Moawiah, went to Hasan and said that Arabia had suffered more than enough at the hands of the sword of Ali, and that it was time those civil wars were ended. He further said that the nation suspected Ali of Usman's murder besides having other grievances against him, and would never tolerate his caliphate peacefully. He then requested Hasan to help him and his party in ending the bloodshed by accepting the Caliphate which they were prepared to offer him. He assured Hasan that the nation at large would accept him as a Caliph without demur, and thus, all

bloodshed would cease. Hasan replied that he could not even think of going against Ali's party and Ali, who was the rightful Caliph of the Prophet. He said that it would amount to going against Islam itself. Then he reminded Obaidullah bin Omar of Moawiah and his close enmity towards the Prophet and reprimanded him for asking him (Hasan) to side with Moawiah and leave Ali. He then asked him to go away, telling him that he would be dead before many days passed by. Obaidullah bin Omar laughed and went away. He informed Moawiah that he had unsuccessfully tried to fool Hasan into leaving Ali's party and going to their side. Moawiah replied that he could not possibly have succeeded in fooling the son of Ali.

**That which is spent in guarding honour
amounts to charity.**

Once a poet recited some verses in Hasan's praise. Hasan rewarded him. One of those present there at that time remarked that the poet should not be given as much as he was for exaggerations very nearly amounting to lies. Hasan replied that the best use of money is to guard one's honour and that it was a kind of charity.

It is as bad to listen to ill of a person behind his back as to talk ill of him in his absence.

Once a person went to Hasan and told him that somebody had been telling ill about Hasan. Hasan was distressed at hearing this, and replied that he would have to pray for the pardon for that person (who had talked ill about him) and for himself also, because that person had talked ill of a person at his back and he (Hasan) heard ill of a person at his back.

In Hadees it is written that listening as well as talking ill of a person behind his back are both bad.

Personal grace and Command.

In Manaqib it has been copied from Tafeeh Mohammad bin Ishaq Murarrikh that nobody commanded so much respect after the Prophet as Hasan. Sometimes his chair was placed before his house. When he sat upon it all traffic used to stop since nobody dared to pass him because of the respect and honour he commanded. Hasan at learning this, used to go into his house. He used to go to Mecca on foot. On the way if any caravan passed him, everybody in it used to get down his mount at seeing Hasan on foot. Saad Waqas, too, had thus to get down once and walk

on foot. Wasil bin Ata says that Hasan was an embodiment of the best on heaven and earth. It is related that once somebody remarked to Hasan that he possessed greatness and honour. He replied that honour he had, but no greatness. He then added that God said that honour was for God, the Prophet and the believers.

Respect in the hearts of enemies.

“After the victory of Jamal, Aeshah was confined with some other ladies who took part in that war in the house of Abdullah bin Khalaf Khazae. Ali sent his cousin Abdullah bin Abbas to her with a request that she would go to Medinah and live there in the house left to her by the Prophet and not to come out of that house, as directed by God. She did not agree, and Abbas reported his failure to Ali. Ali then went to her himself, and tried his level best to persuade her but to no effect. He came back and then sent Hasan for the same purpose. Hasan went to her and had not even finished speaking when she got up and ordered her maids to prepare for the journey. The wife of a rich man of Basrah who had seen all the three attempts at her persuasion was much amazed, and asked her why she had refused Abbas and Ali, but given in at

the persuasion of Hasan. Aeshah replied that once some spoils of war were brought to the Prophet. When he began distributing to some of his wives, he insisted upon taking a particular share and carried the insistence too far. Ali reprimanded for it. They used hard language to him in reply. He then remarked that if they were discovered by the Prophet, God would perhaps give better wives to him. They (the wives of Prophet) were very much incensed at hearing this and used harder language. The Prophet became angry and said to Ali that he would divorce any of them if Ali asked him to do it. He further gave Ali power to divorce any of them on his behalf at that time or even after his death. Relating this incident Aeshah said that she was afraid that in desperation Ali might avail himself of the power delegated to him by the Prophet, thus debarring her from meeting the Prophet in the next world." This report has been given in some books but as a matter of fact it is left for discussion and the research students.

**The Prayer of those who leave everything
in the hands of God is accepted.**

It is written in Kafi that Abu Abdullah Jafar

Sadiq said that Hasan bin Ali told Abdullah Bil Jaffar that he who does not resign himself to the will of God is not a true believer. Further that the prayer of a person who is resigned to His will in everything is accepted by him.

Congratulation on the birth of a child.

Abu Hurairah Aslami says that at the birth of a child to Hasan some Quraishite went to congratulate him. They said: "May the infant riger bring you luck !" Hasan remarked that that was not good congratulation. They asked as to what they should have said. He replied that they should have said: "Thank God. May He bless the babe and bring him up kindly and may He make him good so that you might be happy!"

Oratory.

It is stated in Behar that some evil speakers of Koofa spread the false report that Hasan lacked the power of oratory. When this reached Ali (Caliph), he called Hasan, and informing him of the report spread against him, asked him to deliver a Khutbah (sermon) upon the pulpit. Hasan said that he could not speak in his (Ali's) presence. Ali replied that he would keep himself out of his sight at that time. So one day

after prayers, Hasan went to the pulpit and delivered a sermon so beautifully and effectively that people were moved to tears.

Knowledge and learning.

It is copied in Sunni books from Fazaele-Abus-sa-adat that at the age of seven, Hasan, used to commit to memory pieces of Vahee (Revelation) from God, just as they were brought by Gabriel. Many times Fatimah surprised Ali by relating latest piece of Vahee to him. Upon his inquiring how she came to learn them she would inform him that it was Hasan who related them to her. One day Ali hid himself when Hasan went to his mother to relate the then latest piece of Vahee. When he began relating it, he stammered. She asked him what the matter was. He replied that his father was hearing him in hiding. Ali came out smiling and kissed him.

Repremanding Habeeb bin Muslemah.

It is stated in Manakib that Hasan said to Habeeb bin Muslemah that the latter's associates were not godly men. Habeeb replied that he never associated with Hasan's father, Ali. Hasan replied that he had accepted Moawiah's yoke for

the betterment of his condition in this world heedless of the penalty that would await him in the next world. He further added that if he had not adopted an evil course renouncing the straight path altogether he would have come under the path of the Quranic verse which means "They mixed good with evil" and that as it was, the Quranic verse meaning "Their hearts became black" applied to him.

Knowledge.

Kamaluddin Mohammad bin Talha Shafe-ei writes in his famous book *Fusool Muhimmah* that God blessed Hasan with a very intelligent brain. He used to solve difficult, religious problems and explain the purport of difficult Quranic verses. When he sat in the Prophet's mosque he was always surrounded by persons in search of knowledge. His answers to their questions were always satisfactory.

A Jew's question and Hasan's reply.

Ibne Talha says that one day after taking a bath and putting on very decent clothes scented with sweet scents, Hasan went out for a ride accompanied by a host of friends and an array of servants before and behind. On the way, an

old Jew in an extremely poor condition, wearing tattered clothes and bent with age and the burden of a load he was carrying, requested Hasan to stop and do justice to him. Hasan stopped. The Jew said that the Prophet had said that this world was a prison for the true believers and heaven for Kafirs (non-believers). He then asked Hasan as to why Hasan (who was a true believer) was in such grandeur, and luxury, and he, a Kafir, in such poverty and misery, whereas according to what the Prophet had said their conditions should be exactly the reverse what they were. Hasan replied that the Prophet had said right, but that he (the Jew) had not understood it. He then explained that this world was like a prison to Hasan in spite of all the luxury and comforts he had there, in comparison to what was waiting for him in the next world, and that this world was like heaven to him (the Jew) in spite of all his misery and unhappiness here, in comparison to what was waiting for him in the next world.

Answers to the questions of a Roman Emperor.

It is stated in Sunni books that an Emperor of Rome asked Moawiah three questions, *i.e.*,

“which is the house which is between heaven and earth; whose was the first drop of blood which fell upon earth; and which is the house upon which the sun shone once only.” Moawiah requested Hasan to answer these questions. Hasan replied that the house alluded to in the first question is Kabah; the first drop of blood alluded to in the second question was the drop of blood which fell from Eve’s breath; and the house referred to in the third question is that spot of the river Nile where water evaporated to give way to Prophet Moses (at his throwing his stick there) and then again condensed there after he had passed.

The eating of the eggs of an Ostrich while performing Haj.

It is stated in Sharah Qazi Noman bin Abadah bin Samit that an Arab told Abu Bakr that he had eaten some ostrich’s eggs while performing Haj and asked him how he should make amends for it. Abu Bakr finding that to be a difficult question for him to solve, sent him to Omar Khattab. He sent him to Abdur Rahman bin Of. He too could not answer this question. He went again to Abu Bakr. Abu Bakr then sent him to Ali. Ali pointed to Hasan

and Husain to him, and asked him to put his question to either of those two. He put the question to Hasan. Hasan asked if he had some camels. The man replied in affirmative. Hasan asked the man to take as many pairs of male and female camels as the number of ostrich eggs he had eaten, mate them together and give in charity the resulting offsprings. Hearing this decision Ali remarked that there might be some female camels which were barren and that some might miscarry. Hasan replied that it was true but that in the case of the eggs too some of them might have been barren and some in which an offspring might not have matured.

Answers to the questions of a Syrian.

A Syrian asked Hasan what the difference was between truth and falsehood. Hasan replied that the difference was of a couple of inches only, explaining that what is seen by the eyes is generally true and that which is heard by the ears is false. He then asked the distance between belief and certainty. Again Hasan replied that the distance was a couple of inches only, explaining that what is seen by the eyes is certainty and what is heard by the ears is belief. He then enquired the distance between heaven

and earth. Hasan replied that it was as long as the eyes would perceive. Then he enquired the distance between the east and the west, to which Hasan replied that the distance was one day's journey of the sun.

Some sayings of Hasan.

“He who has no wisdom has no civilisation.”

“He who has no respect for himself and others cannot be a religious man, and he who is not a religious man can have no shame. Wisdom lies in dealing nicely with others ; wisdom is a means of salvation in this world and the next, and he who does not possess wisdom is debarred from the blessings of both the worlds.”

“Teach and learn. By learning, your knowledge and wisdom will increase and mature.”

About silence he said :

“It is a curtain for the lack of the power of speech, and is a means of increasing one's respect. He who uses it is happy and his neighbour is in peace. Three things are ruinous for mankind, viz., pride, greed and jealousy. Pride ruins religion as it ruined Satan. Greed is an enemy to desire, because of its power Adam was expelled from heaven. Jealousy is the foundation stone of evil ; because of jealousy Kabeel murdered his brother Habeel.”

“Don't approach anybody unless it is one from whom you expect every kindness and generosity or one from whom

you fear cruelty, or one from whom you can gain in knowledge or one by whom you hope to be prayed for and in whose prayers you have faith or one between whom and you there is a bond of friendship and regard.”

Hasan said that when Ali was struck the fatal blow by Ibne Moljam, and was lying upon the ground in pain, he could not bear the sight and was extremely distressed. Ali warned him against being so distressed, and then gave him four pieces of advice, saying that if he did not remember them, he would lose both the worlds. Those four pieces of advice are as narrated below:-

“No greatness is greater than wisdom (knowledge.)”

“No poverty is poorer than ignorance.”

“No foolishness is more foolish than self aggrandisement.”

“No luxury is more luxurious than service of humanity.”

“I have never seen a cruel man having resemblance to a sufferer (from cruelty) but he who is jealous (also). If you do not get a thing you desired, think you never desired it. To complete a favour counts more than its start.”

It is stated in his maxims that Hasan said:—

“O son (son) of Adam, don’t do things forbidden by God, and you will become a righteous man. Resign your-

self to the will of God and you will receive peace and satisfaction. Deal rightly by him who comes under your protection, and you will become a Muslim. Deal with others as you wish to be dealt by them, and you will be considered a just man. You have seen many persons who amassed wealth, built huge and grand buildings, and lodged great projects. This wealth came to an end, these houses became wrecks and ruins and served for their graves, and their projects failed. O son (sons) of Adam, your period of existence in this world has been decreasing ever since you were born ; amass all you can for the next world. Non-believers strive for this world, and believers for the next."

Hasan once said that the Prophet said that his poor followers would enter heaven 40 years before his rich followers. A man who was present when the Prophet said that, asked whether he was a rich or a poor man. The Prophet asked him if he had eaten in the morning, and was replied in the affirmative. Then he asked him if he had enough to eat in the evening and was again replied in the affirmative. Thereupon he said that he (the inquirer) was of the rich.

It is said once that Ali asked Hasan to deliver a sermon, he got up and spoke as below:—

"All praises are for God Almighty. He hears those who speak of Him and knows what is in the hearts of those who remain silent. He gives food to those who are living and receives those who are dead. Praise be to Him. Our

graves are our houses, and the day of judgment is our promised day. Ali is a door. He who passes in through it is a believer, and he who passes out of it is a non-believer."

At some other time Hasan said as below:—

"To put a question beautifully is creditable. He who begins speaking before offering salaams should not be answered."

Hasan was once told by somebody that Abu Zar said that in his opinion poverty was better than wealth and illness was better than health. Hasan said :—

"May God have mercy upon Abu Zar. He who believes in the All-Powerfulness of God and resigns himself [to Him will not desire any fate but that which God has decreed for him."

Hasan used to advise his and his brother Husain's children as below :—

"Seek knowledge. Remember what you learn, and if you cannot remember it, write it down and keep it in your house."

In praise of Quran Hasan spoke as below :

"This is the Quran in which lamps of light shine and which enlightens the hearts of men. Those who seek light will find in it. Verily thought and search (after light) is the very life of a wise man. He who desires and does so is like a person who walks in the dark with lantern in his hand."

Somebody asked him to elucidate miserliness. He replied as follows :

“ Miserliness is that state of mind in which a person thinks that money spent is money wasted and money saved is money gained.”

The Problem of Hasan's Polygamy.

There is much difference of opinion amongst the historians about the number of Hasan's wives. From 8 to 1300 wives are attributed to him. Some persons are led to form unfavourable opinion about him for this reason. So it requires explanation. That he married many women is admitted on all hands but there is difference of opinion about the exact number. We dare to ask the critics if to marry many women is a luxury or there is any limit to it. Generally the person marrying more than one wife at a time is called voluptuous. But if it is taken for granted as true, then Prophet Mohammad also does not escape this charge. He had nine wives at one time and the historians say that he had 17 women in all. Can any Muslim admit that the Prophet had so many women for mere luxury and lust. If not, and it is not, then the reason of the polygamy of the Prophet may be applicable in case of Hasan also.

Generally people are tired of even one wife and if they happen to marry two, their life becomes very miserable, they lose their balance of mind and even they deviate from their prayers. The man who under such circumstances sticks to the right path is very praiseworthy. The Prophet set an example to the people. He was just to all though they belonged to different tribes and had different natures. There was absolutely no slackness in any one of his activities due to polygamy which is nothing short of a miracle and which is a great lesson to the people of the world.

The second reason why he married many women was to unite the different tribes by marriage alliances so that there might be some convenience and facility in the propagation of Islam. If such was the intention of the Prophet, then why should people refuse to attribute this very motive to Hasan's polygamy ?

Now arises the question of definite numbers ; if a man marries 300,700,1200,1700, wives, he will require the same number of houses for them and if there are so many houses at one place, they will form a town, but no historian has written till now that Hasan founded any town for his wives. Then so many women would

require much food. Unfortunately Hasan had no fief. How to support them? If his financial condition had been good, he would not have appealed to Moawiah for pension.

Thirdly, if he had so many wives, he would have children also in the same proportion. He must have at least 100 or 200 children. But it was not so. He had only 15 children at the utmost of 8 wives. What about the remaining wives? Were they barren? Fourthly, how did he marry so many women at one time? As regards slave girls, he was not expected to have so many and if he had bought them, whence did he get this huge wealth?

Supposing he did not keep them simultaneously but he married and divorced them. But was it possible for a man of his status to do it? He was brought up and trained by the Prophet himself and the Prophet says: "I consider divorce to be the worst thing." How could Hasan then love it so much? It is not an easy thing. The man has to pay at least the dowry. How could Hasan pay the dowry of so many women? He was not a rich man. He could not hoard money owing to his generous and charitable nature. Was it possible for Hasan who prayed all night and observed fast very

often to carry on sexual intercourse with so many wives? He was not sent into this world for this purpose. He dedicated his whole life to the worship of God. He always hated the objectionable thing.

In the end, I say that if he had the power to do it, people have no justification to bring charges against him. He could be blamed only if he violated any one of the rules and regulations of Islam. Polygamy is no proof of voluptuousness. There had been many prophets, who had many wives such as David, Solomon, the Holy Prophet, etc. Were they voluptuous?

In fact, it is sheer fabrication that he married 300, 700 and 1200 women. This was nothing but the propaganda carried on during the time of Moawiah. It meant to mar the prestige of Hasan. Abu Omar Bahili writes :—"Hasan had 15 sons and one daughter of 8 wives. 1. Umme Farda gave birth to Abdullah Omar and Qasim. 2. Khola gave birth to Husain al Asgher and Hasan. 3. Umme Bashir gave birth to Aqil and Hasan. 4. Saqafiyya gave birth to Zaid and Omar. 5. Umme Walad gave birth to Abdul Rahman. 6. Umme Ishaq gave birth to Talha and Abu Bakr. 7. Umme Hasan gave birth to Ahmad, Ismail and Hasan Asghar. 8. Umme

Ishaq gave birth to Fatima. Abdulla, Quasim and Abu Bakr were butchered in cold blood on the field of Karbala with Husain. Zaid and Hasan survived and through them his progeny continued. The remaining children died in their infancy. Maulana Obedullah of Amritsar in his book *Arjahul Matalib* gives this very number. *Siratul Hasan* by Ali Mazindarani also writes the same number and *Manaqib Shahar Ashoob* gives 13 sons and one daughter of nine women. This is the true number of the wives of Hasan. The historians of the Ommayyad time have exaggerated it in order to misrepresent the true character of Hasan. Yazeed was a debauchee and hence Hasan was defamed to hide and conceal his defects.

Hasan was born on the 15th of Ramazdan 3 A. H. He resembled the Prophet very closely from head to chest. One day Abu Bakr came out from the mosque after offering his 'asr' prayer. Ali was with him. He met Hasan on the way. Abu Bakr seated him on his shoulder and said : "I say by God that Hasan resembles the Prophet very much" (*Rodhatus Safa*). One day Abu Huraira said : "Peace and blessings of God be upon you, O my Lord." Some one said : "He is a child now ; why do you salute

him thus?" He said: "By God, I heard the Prophet also saying this and that Hasan and Husain are the chiefs of the youths of the Heaven." (Arjahul Matalib.)

One day Hasan was sitting on the foot of the Prophet. There were some dates before the Prophet. Then Hasan took a date and put it into his mouth. The Prophet at once took it out and said: "Do you not know that charity is unlawful for us?" It shows that Hasan knew well the theological questions. The Prophet told Hasan the revelations which descended upon him and he committed them to memory even at an early age of 5. The Prophet loved Hasan and Husain very much. Hasan sat upon his back when he was in the bent position but he would not rise until Hasan got down of his own accord. (Manaqib Shahar Ashoob). Hasan was one of the persons praised in the verse Tathir. He was with the Prophet at the time of *mobahila* supplication. He was 7 years and a few months old when the Holy Prophet died.

How can a man of this type be guilty of such crime?

Ali's Questions and Hasan's Replies.

It is stated in *Kashful Ghammah* that Hafiz

Abu Na-eem Asfahani says in Hulyatul Awliya that Ali put some questions to Hasan upon Ethics. The questions and answers are related below :—

“What is reformation, my son?” Removing ill by doing good, father.” “What gives credit to a person?” “Doing good to one’s relatives and community and tolerating them if they talk annoyingly.” “What constitutes consideration and humaneness?” “Having an irreproachable character and trying for one’s betterment in the next world.” “What is high-mindedness?” “Spending and giving in charity in adversity in the same way as in prosperity.” “What is greed?” “To consider that which is in hand, a cause of respect and satisfaction and that which is spent, a loss.” “What is brotherhood?” “Sharing adversity.” “What is cowardice?”, “Showing pluck before a friend and fear before an enemy.” “What is toleration?” “Suppressing anger and controlling desire.” “What is satisfaction?” “Resignation to the will of God. Satisfaction lies in one’s heart and not in worldly goods.” “What is beggary?” “Greed for every worldly thing.” “What constitutes position?” “Possession of respect and awe-inspiring personality and claim of equality with the greatest.”

“What is meanness?” “Weeping and crying in adversity.” “What is pluck?” “Taking initiative amongst equals.” “What is botheration?” “Useless loss of energy.” “What is superiority?” “Forgiveness.” “What is wisdom?” “The heart’s remembering the qualities it has been given by God.” “What is foolishness?” “Going against the chief and contradicting him.” “What is carelessness?” “Leaving prayers and following trouble-mongers.”

The writer of *Kashful Ghammah* says that the above answers were given by Hasan at the spot and without premeditation or hesitation.

God gives food to all World.

The following is the translation of some verses composed by Hasan and written in *Noorul Absar Shablanji*. In this book they are copied from *Sharah Darayah Abdul Kadir Tabri Malki*.

“Don’t look to mortals (for the fulfilment of your hopes and desires) but to God, and you will become care-free and independent of liars and truthful persons (alike). Look to the kindness of God, who is kind and merciful for food. There is nobody but God who provides food. He who looks to mortals for the fulfilment of his desires does not have complete faith in God. He who

believes in his own powers of earning food for himself is not a righteous person."

Experienced person cannot be cheated by the World.

The following is a translation of some other verses composed by Hasan :—"Do not bother about ill feeling in the heart of the people of the world. How can the world deceive a person who has experience (of years) behind him?"

The following is also a translation of some of Hasan's verses :—"Tell the person who lives in the temporary staying place (world) that it is time to start (for the next world.) Bid good bye to friends. Verily those whom you knew and associated lie in their graves."

The World is Mortal.

Out of the many verses composed by Hasan upon this subject the following is the translation of some :—"O you, who love the luxuries of the world, it is foolish to rest in growing shade or idiotic to be deceived by vanishing shade."

**Very little in this world should be deemed
sufficient by a person.**

The following is a translation of Hasan's

verses upon the above subject :—"A small piece of bread can satisfy my hunger. A sip of water can quench my thirst. Small and insignificant piece of cloth is sufficient for covering my body, and when I die, this piece of cloth can serve for my coffin."

Premonition of Death.

The following is a translation of some other verses of Hasan :—"I have an experience of 55 years of this world. Year in and year out I hoped for success. I did not have any fervent wish fulfilled. That is to say, I could not do anything outstanding for the betterment of my life in the next world. At last death raised its spears in my direction, and I became certain that death was near !

Hasan did not reach the age of 55 years. The use of "55 years of age" in the verses is either a poetic expression for long experience, or the verses might have been written by some other poet.

Questions by a Roman Emperor and Answers by Hasan.

It has been copied in Behar from Kharaj that once when Ali was in Kufa, Moawiah sent a

person to him to ask some questions which had been put to him (Moawiah) by the then Roman Emperor. The person tried to get the answers of the questions from Ali without letting him know whose questions they were, and who had sent him to get them answered. Ali any how, knew all about the affair, and informing the person that he should not try to deceive him upon the matter, asked him to put the questions to Hasan and Husain, who were both present there. The questions as narrated below were answered by Hasan.

Question :—What is the distance between truth and falsehood, between Earth and Heaven, and between East and West ?

Answer :—The distance between truth and falsehood is four fingers (diagonally). That is to say, that which is seen by the eyes is truth, that which is heard by the ears is often falsehood. The distance between the Earth and Heaven is the distance an oppressed person's sigh travels or the distance that eye-sight can travel. The distance between the East and the West is the distance the sun travels in a day.

Question :—What is rainbow ?

Answer :—A rainbow is the bow of God, and is a sign of safety and promise, of security against

famine for humanity.

Question :—What is “Feminine ?”

Answer :—Feminine child is a child whose sex cannot be determined. One should wait. If it is a man he will have discharges after attaining maturity. If it is a woman she will have monthly course after attaining puberty and her breasts will rise and develop

Question :—What are the ten things which are each stronger than the last ?

Answer :—Out of the things in this world stone is a very strong thing. Iron, which can break a stone, is stronger than stone. Fire, which can melt iron, is stronger than iron. Water, which can extinguish fire, is stronger than fire. Clouds, from which water emanates, is stronger than water. Air, which moves the clouds, is stronger than clouds. The Lord of air, whose tunes make the air dance, is stronger than air. The lord of Death Izraeel, the angel, who will put an end to everything, is stronger than the Lord of air. God Almighty, who can withhold death, is strongest of all.

“Imamat.”

Hasan is the next Imam after Ali, as all

Muslims agree. The fact that he kept peace with Moawiah by letting him have the Caliphate does not in any way affect his position as an Imam. According to what the Prophet once said, Hasan and Husain are Imams in peace and war, and power and exile alike. The writer of *Kashful Ghammah* says that there is no difference of opinion about Hasan's Imamship, as there is about others. Even those who believe in the righteousness of the Caliphs immediately succeeding the Prophet agree upon the point of Hasan's Imamship.

Tabrasi says in his book *Aalamulwara* that Hasan's Imamship can be proved in many ways. First of all, by common logic. There must be an Imam in all ages, and an Imam must be innocent and righteous. Now after the death of Ali only three alternatives remain. Either there was no Imam, which is possible, or there was an Imam, but he was not innocent as Moawiah (who was a worldly King). If we accept the latter alternative, the necessity of another Imam becomes manifest, and employing the process of elimination, we again reach to Hasan. The third alternative is that those who are not innocent are not Imams at all, and as such Hasan was the only Imam.

Secondly all Prophets and Imams have willed their successors before death. Ali willed Hasan and as such he was an Imam. There are many persons who report that Ali willed Hasan as his successor. Sheikh Mohammad bin Yaqub Kulaini, who is one of the most believable reporters of incidents relating to the house of the Prophet and those who loved the house of the Prophet says that Salim bin Qais Hilali said that when Ali was expressing his will to Hasan, he (Hilali) was there. Ali said to Hasan before all the lovers of the house of the Prophet in the city that he willed that Hasan should be his successor. He enjoined upon those of his house and others to accept him as such. He gave some books and literature to Hasan saying that they had been given to him by the Prophet with the direction that he should appoint Hasan as his successor and give those books, etc., to him at the time of his succession. Ali further said that the Prophet had asked him to tell Hasan that he should appoint Husain as his successor and pass on the books to him. Then turning to Husain he said that he had been instructed to instruct Husain to appoint his (Husain's) son Ali bin Husain as his successor and pass the books on to him. Then holding up the hand of of Ali bin Husain, who was a child at the

time, he said to him that according to the instructions he (Ali bin Husain) should appoint his son Mohammad Baqir as his successor and convey his (Ali's) and the Prophet's salaams to him.

Abu Jafar Mohammad Baqir says that at the time of his (Ali's) death Ali called Hasan near him and told him that the Prophet had instructed him to appoint Hasan as his successor and pass on the things which he had been entrusted with by the Prophet to him (Hasan).

After the death of Ali, Hasan invited Muslims to accept his Imamship, which nearly everybody did. Historians say that on the morning following the death of Ali, Hasan delivered a sermon. The translation of the sermon is given below :—

“Today he has passed away who was better than those who preceded him and those who will follow him. He went in battles with the Prophet with his life and soul. When the Prophet sent him to battle with his army, he was helped by angels and returned not but victorious. Verily he has passed away on the day on which Isa bin Maryam (Christ) passed away and on which Yusha bin Noon left this world. He did not leave any money except 700 Derhams which had remained from the presents he received and

with which he intended to purchase a slave.”

Abdullah bin Abbas stood up after Hasan and said : “Ye who are present, here is the son of your Prophet and the successor of your Imam (Ali). Get up and swear allegiance to him.” Everybody got up and swore allegiance to Hasan. It is written in Majalis Sheikh Mofeed and Amali Sheikh Toosi that after allegiance had thus been sworn to him, Hasan again got up and said : “We are nearer to God than others of the house of the Prophet. We are one of the two great legacies of the Muslims from the Prophet (the other thing alluded to, seems to be the Quran). We are equal to the Holy Book which expels falsehood. We are those who explain what the Holy Book says not upon the strength of wisdom, but upon the strength of sure knowledge. Follow us. Verily it is enjoined upon you to follow us, because it is a part of following God and the Prophet. God says that you should be submissive to Him, the Prophet, and he who is the chief amongst you, and that if there is any difference of opinion amongst yourselves, refer the question to God, to the Prophet or to him who is chief amongst you. I ask you never to be led away by Satan, who is your open enemy, otherwise you will become of those to whom

he said to be disobedient and when they went astray said, "Behold, I am not of you."

Majlisi quotes in *Kifayatul Asar Fin-nasoos Alal A-im-matulasna Ashr* in saying that when Ali passed away, Hasan went to the pulpit and tried to speak, but because of excess of emotion could not do so. However, after calming himself down a bit, he praised God Almighty and said: "All praises are for God who selected us, of the house of the Prophet, for Caliphate and Imamship. The passing of Ali, the best of the Prophet's relatives, is a matter which has caused sorrow from east to west. By God he has not left any Derham or Dinar except 400 Derhams, which he set aside to purchase a slave for serving his household. Verily my beloved sire the Prophet said that out of us of his house 12 persons will be chosen for chieftainship, and there will be not one out of them but will be murdered." Having said this he got down from the pulpit and ordered Ibne Muljam the murderer of Ali, to be brought. When he came before Hasan he prayed for acquittal, saying that he would prove of help to Hasan against his (Hasan's) Syrian enemy Moawiah. Hasan of course could not listen to his entreaties. He struck him with a sword. The man put

forth his hand to defend himself and his forefinger was cut. In the next stroke his head fell down according to Kifa-etul Asar. Most of the other books, however say that he succumbed to the very first stroke. This version is rendered more believable by the fact that when Ali was struck by the man, he (Ali) told Hasan that if he recovered from the wounds he would pardon the man, but that if he died, then Hasan should not strike more than once because he had struck him once only.

Ali's advice to Hasan at the time of death.

Sheikh Mufid writes in Kitabe Irshad that Ali appointed Hasan as his successor and advised him upon matters of religion, ethics etc. These precepts have been related by nearly every Muslim historian of the period, and these throw light upon many religious and other problems. When Ali came back from the battle of Siffin, he gave a number of precepts to Hasan and willed him to adhere to them after his death. It is written in Noorul Absar that Ali (at the time of his death) said to Hasan : "First of all I give evidence that there is no god but God, and Mohammad is His Prophet. God taught Mohamad and sent him to the world as a Prophet.

God will question all of us what we have done in the world, though He knows all about it. O Hasan, I will you as the Prophet willed me." He went on to bequeath many precepts to Hasan, and then at last said: "I have not lacked in advising you. Now I part with you. I will you to do well by your brother Mohammad bin Hanafiya who is the beloved son of your father. I place you all under the guidance of God, and pray to Him for your help and guidance and to keep away the evil of evil-mongers from you. Have patience till you discharge your duties (as a Caliph and Imam)." After speaking in this vein for a while he said: "Take good care of my murderer (Ibne Muljim). Give him to eat what you eat. If I survive, I shall deal with him as I deem fit. If I die, kill him by one stroke of the sword. Do not cut his nose and ears, because the Prophet has prohibited this (custom) even in the case of a dog. Do not make a costly coffin for me, because, the Prophet did not like it. Take my coffin towards the grave at a medium pace, neither too slow nor too fast. Do not kill anybody else except my actual murderer in revenge for my murder. I fear that you might not be led away in saying to others that they had a hand in my murder

and thus be a cause of unnecessary bloodshed.” After that he began praying to God till he passed away.

It is written in Jalaul Uyun that Mohammad Hanafiya (son of Ali) said that at the time of his (Ali's) death, Ali called Hasan and said : “Son, I will you to do well by Husain. I am from you both and you are from me.” Then he advised three of his sons who were not born of Fatimah to obey Hasan and Husain, and enjoined upon them never to go against Hasan and Husain. Then to Hasan he said : “O Hasan, when I die, you wash my body, anoint it with the piece of camphor brought to the Prophet by Jabriel from Heaven and out of which he took one-third, gave one-third to Fatimah, and one-third to me. Then put my body in a coffin. When you take up my coffin be at the rear side. Follow the coffin where it is laid. Stop where it is stopped because that will be the place where I am to be buried. Put the coffin on the ground at that spot and offer prayers with 7 Takbirs for me there. These seven Takbirs are not permissible for anybody except me and the last “Mehdi” who will be from the line of your brother Husain and who will fully reform the world.” After saying some things more, he concluded :

“Then close my grave by placing stones over it and then putting earth over it. In the morning place a coffin upon a funeral and send it to Medina so that nobody might know where I have been buried.”

Hasan's Caliphate.

When Hasan became the Caliph, the whole of the country was in a state of unrest and disorder. Enemies swarmed on all sides. Koofa, the capital, itself, was a hot-bed of intrigues and plots, to say nothing about outlying districts. Ash-as bin Qais, leader of an opposite party, was in power. He was helped by Omar Harees, Sheesh bin Rabee and others. This Ash-as bin Qais goaded and helped the murderers of Ali. In the night preceding the morning of Ali's murder he was heard to goad one of the murderers to act before the night had removed its mantle of darkness. Hajar bin Adi, who by chance had remained in the mosque that night, heard this talk, and much alarmed, went to inform Ali. Decrees of fate however cannot be set aside. Before he had reached Ali's place, Ali had left for the mosque, it was to find that the foul deed had been already committed by Ibne Muljim. This Ash-as, who changed his religion time and

again, was a brother-in-law of Abu Bakr. He was a source of constant annoyance to Ali while Ali lived and was as narrated above, a helper of Ali's murderers. He and his house, like Moawiah and his house, always reared and displayed animosity against the House of the Prophet. It was his (Ash-as's) daughter Juadah who later took Hasan's life by administering poison to him. His son Mohammad bin Ash-as was a high officer in the employ of Omer Saad in the battle of Karbala, and thus took an active part in the butchery of Husain.

To make a long story short, all parts of the Caliphate were ablaze with the fire of intrigues and plots, including Koofa and Basrah. The arch enemy was Moawiah, the Governor of Syria, whose animosity dated far back. He had plenty of men and money, and what is more, was prepared to spend lavishly to further his plans against Hasan. Hasan had comparatively little to spend, even if he had wished, because he could not take money from the public treasury for the advancement of his personal ends, because religious laws forbade it. Under these circumstances, the fall of Hasan's Caliphate was only a question of time. It did not take long. By the end of six months the capital had become

too hot for the safety of Hasan and his family. He had to seek safety before it was too late. This he did by making peace with Moawiah.

The above is a very short sketch of the Caliphate of Hasan. Now I will relate a few of the incidents which led up to the end.

When Hasan delivered the first sermon after Ali, as related before, Abdullah bin Abbas stood up and asked the people to swear allegiance to Hasan. Ibne Aseer says that the first person who stood up and swore allegiance was Qais bin Saeed Abadah Ansari. The others followed. This happened on the 21st day of Ramzan in the year of 40 Hijri, when Hasan was about 37 years of age. It is stated in Rozatus-safa that when Moawiah learned that Ali has been murdered and people have sworn allegiance to Hasan, he immediately left Syria, leaving Zahah bin Qais in command there with an army of 60,000 with the intention of capturing Basrah. Hasan, when he came to know of it, arranged his army, appointed Abdullah bin Abbas as the Governor of Basrah, and wrote a letter to Moawiah. Ibne Abil Hadeed Moatazali has reproduced this letter in his Sharah Nahjal-Balaghah as told by Abul Farah Asfahani. The following is its purport in a condensed form :—"This is a letter from

Hasan bin Ali, the Commander of the Faithful, to Moawiah bin Abi Sufyan. Peace be on you and praise be to God. God sent Mohammad as a Prophet. Mohammad discharged his duties till his work was completed, and he was called back by God. After him the Qureshis amongst others preferred their claim for the Caliphate, saying that Mohammad was from their clan. The Qureshis' claim was accepted by the nation at large. When we claimed the Caliphate upon the same grounds from the Qureshis they did not give it the recognition which was given to their claim by the Arabs in general, and remained bent upon depriving us of our rights. We viewed their injustice with surprise, because there were many amongst them who were men of learning, piety and position. But we are astounded at your efforts to wrest the Caliphate from us, because you have not even the requisite qualifications to assume the Caliphate. You are an enemy of Islam and the Prophet, which is not very unexpected, since you are a son of Sufyan. It will not be ages before you meet your Creator and have to answer for what you have done in this world. Listen to me. Ali went back to God, may his soul rest in peace. Muslims swore allegiance to me and handed me

the reins of the Caliphate. I invite you to join them. Verily, O Moawiah! you know that I am near to God and am better than you are, as all sensible persons think. Fear the wrath of God, and shun mutiny and revolt. Do not try to shed Muslim blood wantonly. When you go back to God, it will go hard with you if you have the blood of (thousands of) Muslims upon your head. Be peaceful. Do not create wars and battles. Do not fight for that to which you have no right, so that the fires of unrest and bloodshed may not be started. Let Muslims remain one and undivided. If you still persist in your infamous ventures I will gather all the Muslims together, and praying for the help of God will attack you.”

This letter was sent to Moawiah through Harb bin Abdullah Azdi.

Moawiah's Reply.

Moawiah wrote a letter full of nonsense in reply. In the last part of the letter he said, “Hasan, my knowledge of and experience in governing (an empire) is much more than yours. I am a better administrator than you are. I can control the nation better than you can, and am a better statesman than yourself. You should

bow your head and swear allegiance to me. If you do so, you will be allowed many privileges. You will be appointed as my successor and the Caliphate will be yours after me. I will also give you all that is in the Iraq treasury. Furthermore, I will allow you to name any part of Iraq, the annual revenue of which I will let you appropriate for the rest of your life. You will be allowed to send your men annually to collect the revenue from this part of Iraq. Besides this, I will consult you in important State matters, and will not take any initiative in such matters without consulting you. May God give you and me the power to obey Him."

The above gist of Moawiah's reply is given in *Sharhe Nahjal Balaghah* by Ibne Abil Hadeed. Moawiah did not fulfil any of the above promises when the time came to do so.

Moawiah's plans for overturning Hasan's Caliphate.

It is stated in *Bahar* that when Moawiah heard of Ali's death and Hasan's succession he expressed pleasure. He sent a man from the Hamirah tribe to Koofoa and another one from the Qan tribe to Basrah to keep himself in touch

with all the news from these two places. He also instructed them to try to disorganise Hasan's administration whenever and wherever possible. When Hasan came to know of it, he ordered their arrest. Both were found and killed. Then Hasan wrote a letter to Moawiah remonstrating him for thus trying to disorganise his government by sending spies, etc. He further wrote that by these actions it seemed that he, Moawiah, would not rest until he had started a war. He also wrote that he had heard that Moawiah had expressed pleasure at the death of Ali.

After this a number of letters and replies were exchanged between them which we need not trouble to reproduce here.

The Attack on Moawiah.

After returning from the battle of Khwarij, Ali began preparation for a decisive battle against Moawiah. Four thousand men had assembled when he was suddenly murdered, and these plans died with him. Moawiah knew the nature of the residents of Iraq. After Ali's death he secretly began to win over everybody to his side by bribery and promises of reward. He himself left Syria at the head of Syrian armies to attack Hasan. When Hasan came to know of it he

called a general gathering, and standing upon the pulpit, invited all Muslims to join his army to fight against Moawiah. He informed them that Moawiah on learning his intention of punishing him, had started from Syria with a huge army. It is reported that there was not one amongst the crowd who offered himself immediately. Adi bin Hatim at seeing this stood up in distress, and addressing them said: "I am son of Hatim. God be praised, what has come upon you? Here stands your Imam, the son of your Prophet's daughter, calling you under his banner, and there is not one amongst you but is silent. Why do you not speak? Where are the able orators of whom you are proud? Why do they not speak? They speak prettily in peace; what has happened to their tongue in this crisis? Are you not afraid of the wrath of God?" Then turning to Hasan he said:—"May God guide and help you, I hear and answer you. I will go straight to army quarters from this place, if anybody wishes to follow me he may". Saying this he left, and was thus the first person to join the army. After his departure Qais bin Saad Abadah Ansari, Majal bin Qais Rishi and Ziad bin Hafzah Tamimi stood up and admonished and coaxed those present.

Then they offered their full support to Hasan. Hasan thanked and blessed them and got down from the pulpit. Then people began to go to army quarters in flocks. Hasan himself also proceeded there after leaving Mughirah bin Nofil bin Haris in the place of himself at Koofah. He instructed Moghirah to keep himself in touch with matters at Koofah by sending messengers regularly. When he reached Dair Abdur-Rahman he stopped there and sent forward Abdullah bin Abbas with 12,000 selected men. At the time of saying good bye to Obaidullah, Hasan advised him thus : "O son of my uncle, I send you with selected soldiers and learned persons. Each one of them is more valuable than a whole army. Treat them kindly and nicely. Talk to them politely and take good care of their honour, because there are men in whom the Commander of the Faithful (Ali) believed and upon whom he depended. Take them and leave the shores of Farat. Proceed on till you meet Moawiah. Stop him where you meet him, and keep in touch with me with the daily proceedings. Always consult Qais bin Saad and Saeed bin Qais before taking any step. Do not take the initiative of launching an attack. Let the enemy take the first step. If you fall, Qais bin Saad is to

Hasan replied that time would prove their faithlessness also and asked them to join him at his army's camp at Nakhilah. He stayed at Nakhilah for about a fortnight, but could not collect any more than about 4 or 5 thousand men. Much grieved, he went to the pulpit and reminded them of their promises of faith and help. He said : "You have neither decency nor shame. You do not care about religion. You are men of the world. Greed rules supreme over you." When Hasan was in this way trying to raise a suitable army, Moawiah was busy with his plots and conspiracies. Many were the persons who left Hasan and walked over to Moawiah.

It is stated in Bihar by Sheikh Sadooq that Moawiah sent men to Amr bin Haras, Ashas bin Qais, Hajar bin Alhajar and Shash Rabee with the information that whoever killed Hasan would receive 200,000 Derhams cash, Generalship of a Syrian army and one of his daughters in marriage. When Hasan came to know of it he began wearing armour under his clothes even while offering prayers. A man attacked him with a stone while he was offering prayers but because of the armour he was not hurt.

It is said that Moawiah wrote to Hasan : "O son of my uncle, do not sever our mutual good

feelings. The men whom you trust will betray you as they betrayed your father time and again." Along with this letter Moawiah also sent several letters written to him by friends of Hasan and assuring him of their support and help. Hasan naturally was much puzzled as to which course he should adopt.

**The treatment meted out to the grandson
of the Prophet by the followers of
the Prophet.**

Moawiah did not stop at passive resistance to Hasan's authority and at underhand plots, but openly left Syria with a huge army to fight against Hasan. When he had reached the bridge of Masah, Hasan ordered a part of his army to move forward under the command of Adi bin Hatim. Then he coaxed the remaining men to fight to the very end, but persons of Iraq feared war exceedingly. Anyhow, Hasan proceeded forward. His army was comprised of some of his father's devout followers and lovers of the house of the Prophet, some who had joined him for satisfying their greed by loots, etc., some who were not absolutely decided in their minds as to whose cause they should espouse, and some who just followed their rich leaders

and chiefs and did not care about religion and faith. In short, with persons of this type Hasan at last reached and camped at Asbat for the night. He thought that in the morning he would try their faithfulness, so that he could gauge the extent to which he could trust in them at the time of action. Accordingly, in the morning after the prayers he addressed them thus :—"Thank God. I am the most fit person to advise and guide you and a person who cannot lead you to evil and vice. Whatever I do will certainly be good for you if you would listen to me. Remove your differences of opinion and become one. It is in unity that strength lies." When they heard this, instead of showing their willingness to fight to the end, they looked at each other and asked each other what Hasan meant. Some of them said that Hasan wanted to enter into peace with Moawiah and asked them to shun war. There were yet others who openly said that Hasan had become a non-believer, left the meeting, and went so far as to loot Hasan's camp. Some went further still and removed the prayer cloth from underneath Hasan. Abdur Rahman bin Abdullah and Jaal Razmadi snatched away the sheet of cloth which was lying upon his shoulders. Lovers of the house of the Pro-

phet immediately stood up to defend Hasan with swords in hands. Later Hasan ordered the Rabiah and Hamdan tribes to be called to escort him. These tribes escorted him, dispersing all the evil mongers. When they had proceeded some distance thus, again the faithful and the faithless all got mixed up. He had reached Sahat when a man named Jarrah bin Sanan came, and holding the reins of Hasan's camel, said: "You have become a non-believer as your father had become before you." Saying this he struck Hasan with a sword. The sword went deep into Hasan's thigh, but he caught hold of the neck of the marauder and rolled to the ground along with him. Momin Abdullah bin Hantal Taeë snatched away the sword from the marauder's hand and killed him with it. Tabyan bin Amarah also struck him at the same moment cutting his nose. Hasan was put on a bed and carried to Mada-en, where Sa'ad bin Masood had been Governor since the time of Ali. He had been continued in the same position by Hasan also. There his wound was looked after.

The suspicious condition of Mukhtar bin Ali Obadah.

It is said that Abu Abadah bin Masood Sa-

ad was present before his uncle, Sa-ad bin Masood (Governor of Mada-en), when Hasan was taken there. He said to his uncle that it would be nice if they could arrest and hand over Hasan to Moawiah and thus receive rewards from him. His uncle however severely reprimanded him saying that he had been a servant of Hasan's father and was a servant of Hasan and did not want to earn eternal curse by betraying or cheating him. When the lovers of the house of the Prophet learned of this incident they thought of punishing the man by putting him to death, but spared him at the entreaties of his uncle. It is also said that the nephew did not mean what he said : and that he had said so in privacy to his uncle simply to test his faithfulness to Hasan. Anyhow, when Hasan came to know of it he said to them : "By God, if you had done so, Moawiah would not have rewarded you as he promised. I will go to some corner and spend my life in prayers if I enter into peace with Moawiah, but I am sure you would be standing at his door, asking for food, and would be abused severely."

The end of the army in Abdullah's command.

The selected army which had been sent from

Koofah under the command of Abdullah bin Abbas to stop Moawiah's progress was deserted by Abdullah. Moawiah offered him 500,000 derhams cash, and the same amount when he joined him if he agreed to go to his side. One morning it was found that the Commander of the army was missing. Qais bin Abadah wrote to Hasan accordingly, adding that every night some men were leaving the army and going over to Moawiah's side, and that Kajarm Qais, who had offered prayers with the army on the morning when Abdullah had been found missing and who had comforted them and tried to dispel their doubts, was in command. When Hasan received the letter he became still more depressed and distrustful of his followers.

Hasan's Distress and peace with Moawiah.

At last Hasan became absolutely convinced of the faithlessness and meanness of his followers. His own cousin had joined Moawiah. Moawiah had sent to him the letters which he had received from his (Hasan's) followers promising him assistance against Hasan. The chief of Ali's men was trustworthy, but not able enough to stand against Moawiah. Thus, though Hasan did not

have much faith in what Moawiah wrote to him, yet there seemed to be no other alternative under the circumstances but to accept his terms. Accordingly he wrote to Moawiah that he accepted his terms, and would hand over the Caliphate to him. He added that he knew fully well that it would not prove advantageous to Moawiah, and that Moawiah would have to face shame and sorrow, as men whose path he was following, did, one day or the other. The terms of peace were written upon a separate paper and forwarded to him. It was included in the terms that prayers should be offered in the proper way, that Ali's men should be promised safety and amnesty everywhere, that the rights of all should be observed, etc. Moawiah accepted all the terms and swore to keep them. Some say that Moawiah sent a plain paper signed by him to Hasan, and asked him to write down his terms upon it. The writer of *Kashful Ghammah* says that *Kamaluddin Ibne Talhah* learned from *Shafe-ee* that Moawiah sent two men, *Abdur Rahman bin Samrah* and *Abdulla bin Amir* to Hasan to talk over the terms of peace with him. They informed him of the promise that Moawiah made and held themselves responsible for their fulfilment. They also accepted the terms offered by Hasan.

The Terms of Peace Agreement.

The terms of the agreement which was entered into have been stated in Kashful Ghammah on the authority of Kamaluddin Ibne Talhah's report. The terms included the following. Moawiah should act according to the dictates of the Prophet and the succeeding Caliphs. He was not to have the power to appoint a successor to him, and the matter was to rest in the hands of the nation at large. Umdatut-talib says that as regards a successor it was agreed that Hasan was to succeed Moawiah, and that, after Hasan, Husain was to succeed. According to Ibne Talhah it was also included in the agreement that Muslims in general and the men of Ali in particular would have full liberty of life and property in all parts of the Caliphate. Further it was agreed that Moawiah would never harm Hasan and Husain in thought or by action wherever they might be. Moawiah swore that he would hold these terms as sacred as the most sacred things in the world.

It is said that after this, Hasan sent his cousin Abdullah bin Hares bin Nofil bin Muttalib with some other men to Moawiah to enjoin upon him to do according to the dictates of the Prophet, and the only holy Quran, and not to

appoint any successor from his own house. Further to send 500,000 Derhams annually to Hasan for his expenses. Moawiah agreed unreservedly and swore to do so. Abdullah bin Hasres, Amr bin Ali Salmah, Abdullah bin Amir bin Kraiz and Abdur Rahman bin Abi Samrah were witnesses to it.

The meeting of Darkness and Light in Koofah.

When the peace agreement was signed, Moawiah reached Koofah with his army, and light and darkness met together.

Abdul Tarah Asfahani says that on Friday Moawiah led the prayers and then got up on the pulpit and said : "Men fought against you not because I wanted to enforce prayers and fasts upon you. These things were observed by you before this as well. I wanted to rule over you as I pleased, and God has granted my wish even though you did not like it." He further said, "Know that I have made some promises to Imam Hasan. All those promises are under my feet now. I will not keep any one of them."

Muslim historians have frankly admitted Moawiah's shamelessness in saying the above. Abdul Farah Asfahani has narrated the same

incident on the authority of Abu Ishaq. Ibne Aseer states in Kamil that when asked Moawiah to hand over the treasury of Koofah containing 10,000 derhams to him, he refused to do so. He also refused to give Hasan the revenue of a part of Persia when he asked him to do so. It is stated plainly in Tarikhe Asam Koofi that Moawiah said that all the terms which he agreed to had been agreed upon by him for the time only, that is that he had no real intention of acting up to them. He added that all of those terms were null and void then, and that nobody had any right to object to what he did. Ibne Asam says that when Moawiah dared to say the above, some of the people present got so excited that they stood up and abused him.

It is stated in Amali Toosi that when the peace agreement was signed Moawiah called a gathering of the people, and going to the pulpit said that Hasan had not thought himself fit for governing and had admitted his (Moawiah's) superiority over him. Hasan at the time was standing one step lower than Moawiah. When Moawiah finished speaking, Hasan addressed the public and said after praising God: "What Moawiah says is false that I think myself unfit for ruling, and that Moawiah is superior to me

in this respect. According to the Prophet and the Holy book we are best of all for humanity, but since the Prophet died, we have always been hunted ; God will do better justice between us and those who troubled us and coaxed others into troubling us. They have stopped our share from the revenue and confiscated the monetary help which the Prophet decreed for our mother. By God, if after the death of the Prophet, people had sworn allegiance to my father, blessing would have showered upon the earth for everybody to share."

Moawiah openly cursed in the mosque of Koofa.

It is said that while Moawiah was staying in Koofa after the peace treaty, he went up to the pulpit in the mosque one day and belittled Ali, and spoke very ill of Hasan. Hasan and Husain were present in the audience. Husain tried to reply him, but Hasan stopped him, and standing up himself, said : "O you, who use abusive language for Ali, I am Hasan, and my father was Ali. You are Moawiah and your father was Abu Sufyan. My grandfather was the Prophet and your grandfather Harb. My mother is Fatimah, and your mother Hind. My grandmother was

Khadija, and yours Jadda. Cursed be he who is inferior amongst us in parentage and honour and superior in faithlessness to God." From every corner of the mosque men cried : "Amen ! Amen !" This incident has been related by Abdul Farah, who heard it from Yahya bin Mo-een.

Hasan's Sermon after the peace treaty.

In the translation of Tarikh Tabari printed at the Nevlakishore Press, Lucknow, it is stated that Hasan, in his sermon after the peace treaty said : "Gentlemen, Our forbearance saved you from ignorance and darkness, and we have saved you from war and bloodshed. Verily the world is a fickle thing. Everything in the world has a limited duration. You are men who will die in the service of those who do not deserve it. I tell you what God says. I know not what is in store for you, evil or worldly good of a short duration."

Ibne Asir writes in his Kamilut-tarikh that Moawiah did not want Hasan to deliver this sermon, but Omar Aas advised him to let Hasan do so, so that Hasan's weakness of stammering might create a bad impression upon the public. Accordingly, after delivering a sermon himself, Moawiah asked Hasan to deliver a sermon.

Hasan got up and delivered a stirring speech, the last portion of which has been given above. At last Moawiah could bear it no longer, and asked Hasan to sit down, and vented his anger at Omar Aas for his wrong advice. As a matter of fact he was so angry upon Omar Aas that he well nigh became inimical to him. I think that because Hasan used to observe silence in Ali's presence out of respect, some evil mongers circulated the report that Hasan could not speak well. It was, however, falsified when Ali, learning about it, asked Hasan to deliver a sermon one day. The sermon which Hasan delivered at that time was enough to dispel the ghost of a doubt as to his powers of oratory. Omar Aas forgetting about it, advised Moawiah as stated above, with the consequence mentioned.

Majlisi has given a gist of this sermon in his *Jalaul Uyoon*. He says that first Hasan expounded the unity of God and the prophethood of Mohammad in a grand style, then related the greatness of the house of the Prophet, then explained in detail some chapters of the Holy Quran, then placed before the audience the facts relating to the unrightful appropriation of the Caliphate previously and at the time, then he talked of the sad treatment meted out to him-

self, his brother and his father, and then said : “I have sworn allegiance to Moawiah in distress. This is a foreboding of evil from you in this world. It is wrong for a man to snatch and appropriate the rights of others though it is not objectionable to let your rights be wrongfully appropriated by others.” He then referred to himself and to Moawiah’s evilness, and then got down from the pulpit. Moawiah was greatly distressed. He said : “By God, Hasan did not leave the pulpit till he had made the world hot and dark for me. I wanted to harm him, but thought better of it, and controlled my anger and feelings.” Moawiah had been placed in this plight by following the advice of Omar Aas. Accordingly he conceived enmity and hatred for him in his heart.

Another sermon of Hasan in the presence of Moawiah.

Ibne Abil Hadeed says that Abul Hasan Ma-daeni said that Moawiah asked Hasan to deliver a sermon after the peace treaty had been signed. Hasan refused, but Moawiah persisted. A chair was brought for Hasan. He sat down upon it and said : “All praises be to God who saved your predecessors from the wrong path through us and

saved you from bloodshed and misery through us. You are (thus) indebted to us as your predecessors were, though you may or may not recognize our favours. Gentlemen, God gave Ali powers which had not been given to anyone else. Verily, Ali is the person who non-plussed you in the battles of Badr, Ohud and Khandaq. Therefore your enmity to him, however intense it may be, is justified. By God the followers of Mohammad will always remain in a sad plight as long as the reins of the Caliphate are in the hands of the Omayyads. This is a curse from God under which you will live as long as you obey these evil-doers. I only complain to God of your faithlessness and differences.” Then he said: “O people of Koofah, verily, yesterday an arrow of God (Ali) parted from you. The arrow which punished those who were not on the right path. He (Ali) never cared about anybody in executing what was right. He was not one of those who stole from God’s property. He never shrank from any war against the enemies of God. May God have mercy upon him and be kind to him.” At this stage, Moawiah asked him to finish the sermon. Hasan, accordingly, finished it there.

During these sermons, Omar Aas and Moa-

wiah tried time and again to make Hasan nervous by asking irrelevant and imprtinent questions. Hasan however, would reply to them calmly, and without any loss of fluency would revert to the subject in hand. Once he (Moawiah) wished that Hasan should praise him, and asked Hasan to do so. Hasan went up to the pulpit, and after praising God, said : "Gentlemen, he who knows me knows me, but for him who does not know me I will say who I am. I am Hasan, son of Ali and son of the Prophet to whom God gave superiority to all others. The Prophet upon whom angels showered blessings. I am the son of him who communed with God through Gabriel, the son of him who was sent to the world as a God's blessing." At this time Moawiah suddenly asked Hasan to say something in praise of fresh dates. Hasan replied : "Yes, O Moawiah, air brings it out of land. Heat enriches and enlarges it. Moonlight colours it. Air ripens it. Night cools it." According to another version, Hasan replied : "Northern winds make it fruitful (tree probably), Southern winds bring it out, Sunlight ripens it and Moonlight imparts taste to it." According to another version, he replied : "Air inflates it, heart ripens it, and night cools it and makes it tasteful."

Anyhow, after replying to Moawiah, he again took up the broken thread of his sermon, and said : "I am the son of him who had reached nearest God. I am the son of him whose friends are blessed and whose enemies cursed, who received news from heaven, from whom evil and dirt were kept away by God." Hasan had reached up to this stage when Moawiah said : "O Hasan, I think that your evil nature desires the Caliphate and fights with you for its assertion." Hasan replied : "May you be cursed, O Moawiah, the Caliph of the Prophet is he who acts as the Prophet did and who believes in what the Prophet believed. We are lamp-bearers in the path of righteousness, but you, O Moawiah, are he who forgets the ways of the Prophet, spreads evil, enslaves human beings and makes a plaything of religion. Soon your lamp of life will be extinguished, and in a short life you will amass a heavy load of sins." At this moment Moawiah asked Hasan to define "Shab Qadr." Hasan replied : "Yes, God has created seven heavens and seven earths, and has created men and genii out of them. You search for it from the 23rd of Ramzan to the 27th of Ramzan." Saying this he got down from the pulpit.

Moawiah and Qais bin Sa-ad bin Abaadah.

It has been narrated how Obaidullah bin Abbas deserted the army and went over to Moawiah. Qais bin Sa-ad, who hated Moawiah's Government intensely, took up command of the army after him and prepared the army for an attack upon Moawiah. Ibne Aseer says that when Moawiah came to know of it, he immediately opened negotiations with Qais bin Sa-ad. He sent him a blank signed paper to write upon it whatever terms he liked. Amr As tried to dissuade Moawiah from sending a blank signed paper, but Moawiah said that if Qais bin Sa-ad did not agree to come to terms but wished to have battle, at least as many Syrians would be killed as men of Sa-ad's army. He said that he would never let it happen as long as it could be avoided in any possible way. When Qais bin Sa-ad received this blank paper he only wrote upon it a stipulation of amnesty to himself and his friends. Moawiah accepted this gladly, and Qais bin Sa-ad too thus joined Moawiah.

I do not think the above statement of Ibne Aseer is very probable. Qais bin Sa-ad who hated Moawiah and his government so intensely, could not possibly have gone over to him without any material gain whatsoever except am-

nesty to him and his friends. Ibne Aseer himself admits that Qais bin Sa-ad did not like Moawiah's rule. Abul Faraj Asfahani narrates in his Maqatilut-talebeen that Qais, when he took up command, asked his followers either to fight without a chief or to surrender to Moawiah and accept his yoke. They preferred the first alternative and Qais led them against Moawiah's Syrian army and administered a crushing defeat. Moawiah wrote to him to accept his suzerainty, but Qais replied that he would not meet Moawiah except with a sword or a spear between them. When Moawiah despaired of Qais's co-operation, he wrote to him in anger : "You Jew, son of a Jew, your evil side has gained control over you and is leading you to evil and bloodshed. Your father deviated from the right path, he was unloved by his own community, and died unloved and ungrieved, in misery and poverty at Hooran." Qais wrote in reply, "You, idol worshipper, son of an idol worshipper, you accepted Islam unwillingly, and stayed in Islam to cause friction in its ranks. You are an enemy of God and the Prophet and the true believers. You say that I am a Jew and son of a Jew. Very well, I am even so of a religion which Islam recognises ; which is not

inimical to Islam, but what are you ?” When Moawiah read this letter he was about to write a reply, when Omar Aas dissuaded him from doing so, saying that if he did so he would receive a worse answer, and thus not only create unnecessary trouble for himself, but also end the chance of further negotiations with him. Moawiah desisted. When Hasan entered into peace with Moawiah, Qais did not go to him, and as previously narrated, went silently to Koofah.

Abulfaraj says that when peace treaty was signed, Qais was also called for swearing allegiance to Moawiah. When he came, he was asked to go to Moawiah. He refused, saying that he had sworn never to meet Moawiah except with a sword and spear between them. When Moawiah heard this he ordered that a sword and a spear be brought and placed between them, so that his oath might not be broken. When Qais went to Moawiah, Moawiah was sitting upon a throne. Hasan was also sitting near him. Qais said to Hasan : “Am I free from my oath of allegiance to you ?” Hasan replied in the affirmative. A chair was brought for Qais, upon which he seated himself. Moawiah asked him to swear allegiance to him. Qais placed his hand upon his thighs so that Moawiah

had to bend very low from his throne to touch it, as required while an oath is being taken. Qais's hand remained motionless and unresponsive.

Kishti says that at the time of swearing allegiance to Moawiah, Qais looked at Hasan and said : "Hasan is the Imam, his allegiance is necessary for you and me." Abu Abdullah Jafar Sadiq says that when Qais bin Sa-ad Hasno, the Commander of the armies, went before Moawiah, Moawiah asked him to swear allegiance to him. Qais looked at Hasan and asked if he had sworn allegiance to Moawiah. Moawiah said : "You are not leaving your obstinacy. I will kill you by God." Qais replied : "Do as you please. By God, I can still turn the tables if I so choose." Hasan then got up and asked Qais to swear allegiance to Moawiah, and then Qais did so.

It is said that Qais bin Sa-ad was uncommonly tall and had a very slight beard.

Hasan talks with the lovers of the house of the Prophet after the Treaty.

It is said that when Husain heard of the peace treaty he went in tears to Hasan, but when he came back he was all smiles and quite happy. People asked him how such a transformation could be effected. Husain replied that he

had asked Hasan "why". Hasan had replied that he had done so for the same reason for which Ali, their father, had done so in the case of the first three caliphs. Husain added that he was perfectly satisfied with the answer. It is said that when Moawiah asked Hasan to tell Husain to swear allegiance to him, Hasan advised him not to insist upon it. He said that Husain would not swear allegiance even if he were to be killed, and he could not be killed so long as any member of their house and any one of the lovers of the house of the Prophet was alive, and these could not be killed unless they had killed innumerable Syrians. Moawiah did not proceed further on hearing this.

It is said that immediately after the peace treaty, Moawiah asked Hasan to deliver a speech before the public and inform them of the change in the Caliphate. Hasan after praising God, said: "Listeners, the greatest wisdom is virtue and faithfulness to God. The greatest foolishness is evil and wrong. Search wherever you may, you will not find but Hasan and Husain, whose father was Ali and whose grandfather was the Holy Prophet. Through my predecessors God showed you light and brought you out of darkness. It was through them that your lowliness was chang-

ed into a position of honour, and your small insignificant community was developed into a powerful nation. Know that I had an indisputable right to the Caliphate, but Moawiah did not leave me in peace. I, to save Muslims from bloodshed and misery, resign the Caliphate for him. You swore allegiance to me to fight against him against whom I ought, and to keep peace with him with whom I kept peace." According to another version, Hasan said: "I have entered into this peace treaty to save myself, my family and the lovers of the house of the Prophet from annihilation. Citizens of Iraq, you had my father killed, tried to kill me, and so wounded me that I have still not recovered from the wound and looted my belongings. I have no hopes from you."

Hasan's replies to some of his devotees' questions after the peace treaty.

It is said that Maseeh Ibne Bakhiyyah Faragi and Suleman bin Sard Khazaee went to Hasan and said: "Our surprise knows now no bounds when we see that you have sworn allegiance to Moawiah in face of the fact that you had a strong army from Iraq, made stronger by the Hedjaz warriors." Hasan replied that whatever had

been done had been done. They asked him to violate the treaty, pointing out that Moawiah himself had violated it, first by publicly saying that he would not stick to a single promise made by him in the treaty. Hasan replied that he did not like faithlessness and that it did not behove him to break the treaty. He added that if he had thought that he would do so, he would not have entered into the treaty at all. Bahar bin Baddi said : "Oh, that we had all perished before seeing this woeful day. Others returned to their house flushed with success and delight. We shall have to leave with bowed heads." Hasan made no reply to him at that time, but later took him aside and said : "O Hajar, I heard you speak in the gallery of Moawiah's palace and marked your sorrow. O Hajar, every one does not wish as you wish, nor does every one think as you think. Whatever I have done, I have done to save your life (lives of persons like him). God appears in a new form every day." He also uttered a verse to show his helplessness, meaning, "Because of self respect, I am tolerating and behaving normally with people whom I know to possess hearts full of anger against me." He also uttered verse meaning, "The World treats me badly and I decide

to remain patient. (I know). The trouble which cannot last for ever is useless."

It has been questioned as to why Hasan swore allegiance to Moawiah and handed over the Caliphate to him in spite of the fact that he had strength behind his back, and further why he had accepted presents and favours from Moawiah.

Sayyed Murtaza Ibnul Huda answers the above questions in his book, *Tauzih-ul-anbia-wal-a-immah*. He says that without any doubt Hasan was an Imam, and could not do wrong. Whatever he did in this was right too. He had a large following, but the followers had unhappily neither zeal nor clean hearts. They were worldly men, ready to go over to Moawiah at the slightest hope of worldly betterment. Those were the persons who goaded Moawiah against Hasan in the hope that if they handed over Hasan to Moawiah he might reward them handsomely. Naturally, when Hasan was assured of their unreliability then he tried to find means of safety for himself. Hasan is known to have said on numerous occasions that he entered into peace with Moawiah to prevent bloodshed and to save himself and his real devotees. As a matter of fact, what with the treachery of his followers

and what with their lack of zeal and enthusiasm, Hasan was left no other alternative but to do as he did. To all of his devout followers who expressed sorrow to Hasan at his signing the peace treaty with Moawiah Hasan repeated the treacheries of some of those who had avowed faithfulness to him, times out of number, and made them realise that the course he had adopted was the only safe course left to him. If he had adopted any other course, the result would have been naught but bloodshed and a heightening of the tension and friction already in existence.

The action of Hasan saved the lovers of the house of the Prophet.

It is written in Eltajaji Tabrasi that when Hasan had signed the peace treaty with Moawiah, some persons went to him and began criticising his action. He said that they knew not that what he had done was the best thing that could have been done for them. Further that he knew better, and could certainly see farther than it was given to them by God to do. He added that there would not be a single Imam who would not be compelled by the oppressing powers of the day to swear allegiance to them except the

Imam who will be born in the ninth generation from him and who would not be revealed by God until he was about 40 years of age.

Hasan's replies to critics as narrated by Sunnis.

It is stated in Tafseer Sa-albi, of high fame and Jame-a-Tirmizi, etc., that when Hasan entered into peace with Moawiah people blamed him and even went so far as to abuse him. Hasan replied to them that they should not blame him, because what he had done was full of meaning. He added that the Prophet once dreamt that persons from the house of Omayyad were going to his pulpit and delivering sermons. The Prophet was much grieved to see that.

Saeed bin Yasir and Suhai bin Shal say that the Prophet dreamt monkeys going up and coming down his pulpit and was so much grieved that nobody ever saw him smile after that.

In Masnad Moosli it is stated that the Prophet saw pigs.

A prophecy regarding the caliphate of Moawiah.

It is stated in Ehtajaj that Zaid bin Wahab Jehni said that when Hasan was wounded in

Sahat Mada-en and was lying in his bed later, he (Zaid) went to him and said : "O son of the Prophet you have the lovers of the house of the Prophet like a flock of sheep without a master." Hasan replied : "By God, Moawiah is better than those who call themselves lovers of the house of the Prophet and yet try to kill me, plunder my tent and loot my belongings. By God, peace with Moawiah is better than such people who wish to murder me and my family. By God, if I enter into war against Moawiah, the people who profess love and respect for me would themselves hand me over to Moawiah. By God, an honourable peace treaty with him is better than that I should be arrested and produced before him, because then he would either kill me or release me and claim a perpetual favour done to me and to my house. If this happens it would be a standing case of shame for the house of Husain, now as well as in time to come." Then he said : "O brother of Jehni, one day seeing me very happy, my father said : "How would you feel when your followers are killed and when the Caliphate goes to the Omayyads?" He added that after the transference of the Caliphate to them an era of non-belief and perpetuation of atrocities would ensue.

There would remain not an evil under the sun, but would be practised till the time when God will appoint a person from amongst them, (Mahdi, the last Imam probably), who would save the world, and everybody in the world would recognise and have to follow the true path. "This Imam," he said: "would reign for 40 years and his domains would extend from East to the West, and that happy would be those who see him and hear him."

If Hasan had not entered into peace, not a lover of the house of the Prophet would have been left in the world.

It is stated in Sharahe Sheikh Saduq that Abu Saeed Aqis said that he, one day, asked Hasan why he had entered into peace with Moawiah inspite of the fact that he was on the right path and Moawiah on the wrong. In reply Hasan asked him: "Am I not the Imam after Ali?" Abu Saeed replied in the affirmative. Hasan then said: "The Prophet had said about me and my brother that we are Imams always, in war as well as in peace. I am accordingly Imam as I was before signing the peace treaty. I have entered into peace with Moawiah exactly as the Prophet entered into peace with Bani

Hamrah and Hani Ashja at Hadibah. They were non-believers inasmuch as they did not accept the godly origin of the Quran, and Moawiah and his followers are non-believers inasmuch as they don't accept the true interpretation of the Quran. O Abu Saeed, when I am appointed Imam by God, I should be followed in peace as well as in war." Then he added that his (Abu's) eyes could not see what Hasan's could perceive, and if that he had not entered into peace with Moawiah, not a lover of the house of the Prophet would have been left in the world.

**Imam Hasan was Imam in Peace and in War
and even when he was forced to
transfer the Caliphate.**

It is written in Ehtajaj that Aslam Bin Qais Hilali said that after signing the peace treaty, Hasan delivered a sermon. He said : "Listeners, Moawiah thinks that I have conceded the Caliphate to him because I think him more apt for it than myself. This is his mistake. I am better for humanity than anybody else. By God, if these people had followed me the world would have witnessed an unparralleled era of happiness and prosperity and Moawiah and the like would not have dared to look at them. Verily the Prophet

has said that when a nation selects a person to rule them who is inferior to anyone else amongst them, the nation will go down and down till it begins believing in cows, idols, etc. Verily, when Bani Israeel left Haroon they became cow-worshippers in spite of the fact that they knew well that he was the true successor of the Moosa. Similarly this nation has left Ali Ibne Abu Talib inspite of the fact that it has heard the Prophet say that I am to Ali what Haroon was to Moosa. Even the Prophet himself had to take flight to seek safety in the Hira cave, though his only crime was that he preached the unity of God. If he had found friends and helpers he would never have taken flight. I too would never have entered into peace with Moawiah if I had friends and helpers. So just as God gave latitude to Haroon when his followers harrassed him, and planned to kill him, and as God saved and gave him latitude to the Prophet when he sought safety in Hira cave because of the lack of friends and helpers, so has God empowered Ali and myself because this nation has left us and followed others, and we have no friends and helpers to fight them. All these instances support one another. O people, if you search from East to West you will not find others,

but Hasan and Husain alone, who are the children of the Prophet."

People wanted peace at the time of war and war at the time of peace.

In Kafi it is stated that Mohammad bin Muslim was told by Abu Jafar Mohammad Baquir that whatever Hasan had done (entering into peace), was better for the people than anything else under the sun. When Hasan prepared for war, those who called themselves his followers began to desert him and go to Moawiah, and when Hasan entered into peace with Moawiah, they blamed him, saying that he had entered into peace in spite of the fact that he had armies to fight against Moawiah. Some of them even attacked and plundered his camp, and attacked him also. Yet when Abdulla-al-Husain refused to swear allegiance to Yezid bin Moawiah, and offered him resistance, there were but a very few who went to the battlefield with him. In short, these people neither supported him in war nor in peace.

The defence of Hasan by Imam Baqir.

It is stated in Ala-ash-sharh that Sadeer said that he went to Imam Baqir once, and was about

to speak to him, when he stopped him, saying that he knew what he wanted to say, and would give a reply without hearing his questions. Verily, after the Prophet all knowledge and learning was given to Ali, and after Ali, to Hasan. Sadeer said : "How can it be possible in face of the fact that Hasan rendered allegiance to Moawiah." Baqir replied, "Keep silent, Sadeer. What Hasan did was good. If he had not done it there would have been great disaster to face."

Ibne Abil Hadeed says in Nahjul Balaghah that Imam Baqir said to some one that those of the house of Quraish had dealt with them (Hasan and others of his house and devotees) very cruelly and dealt very badly with lovers of the house of the Prophet. The Prophet had said repeatedly that they (of his house) were a blessing to his followers, still they (his followers) snatched the Caliphate from Ali and Hasan, and claimed themselves to be the true followers of the Prophet and deserving of the Caliphate. They did not leave Ali in rest till they dealt him the final blow in the mosque. When Hasan succeeded to the Caliphate, and allegiance was sworn to him, Iraquis deceived him, and went so far as to loot his camp and wound him. In such circumstances, Hasan had no other alternative but to enter

into peace with Moawiah and thus save his life and the lives of his followers, and lovers of the house of the Prophet. Later, 20,000 Kofis swore allegiance to Husain, but not only did they desert him at the time of real war, but went to war against him and murdered him in cold-blood. After that too, the lives of the devotees were not safe. They were hunted and murdered. They lived in perpetual terror of being killed at any moment. The enemies had power and resources. They used both to harass the devotees. The devotees were blamed for deeds and sayings which they knew nothing of, and were held responsible for them. All sorts of false news were spread about the devotees so that everybody might be turned against them. Owing to this their sad plight reached its height, so that it became better and safer to be known as a non-believer than as a lover of the House of the Prophet. They were arrested and killed on baseless and false evidence. The evidence of any person in the street was sufficient to get the host of the devotees hanged. Even those people who were known to be true believers and good men began to fabricate false reports against the lovers of the House of the Prophet. The country soon became flooded with false statements about them.

Some incidents relating to Hasan : A Unique Dream.

Mulla Sa-duddin Taftazani writes in his book *Batool* that once he fell ill, and in dream Hasan came to see him. He got up inspite of extreme weakness, and recited a verse meaning, "I show bravery to those who come to inquire after my health so that they might learn that the difficulties of the world cannot affect me." By this time Hasan had reached the bed-side. He immediately recited another verse meaning, "When death pierces its nails in anyone's body you see that no prayer or medicine proves of any value."

Hasan's Power of Oratory.

It is stated in *Ehtejaje Tabrasi* that Shahi, Abu Mikhnaf Loot bin Yahya, and Yazid bin Abil Hadeed Misri said that they never saw a greater day of debates than that on which Omar Aas goaded Moawiah into asking Hasan to deliver a speech, and Hasan went to the pulpit. Omar bin Usma, Athah bin Abi Sufyan, Walyd bin Athah Abi Mocet and Mogheerah bin Shah were also present. Omar Aas at that time said to Moawiah that Hasan was commanding the respect and honour which was commanded by Ali before him, and that Moawiah should invite

him to deliver a sermon so that his prestige as an able and learned man might receive a jolt (Hasan stammered a little at times). Moawiah replied that he was not sure as to whether Hasan would not turn the tables by delivering a good speech in spite of his stammering. Omar Aas tried to convince him that it was not possible. At last Moawiah agreed, and sent a person to ask Hasan to deliver a speech. When the messenger reached Hasan, Hasan asked him the names of the persons who were present there at the time. The messenger narrated their names. Hasan dressed up, offered a short prayer to God and set out. When he reached the place, Moawiah got up and offered his hand in salam. He said that Hasan had been called there against his wishes. Then he informed him that a speech will be delivered by some of those present in which they would say that Osman (the third Caliph) was slain as the result of a conspiracy by Ali, and that Hasan should deliver a speech in reply. Hasan replied that whatever he had to say could not be said without the permission of Moawiah, and that Moawiah either had no power to stop them from speaking trash or he gloried in listening to trash. He further said that if he had known such was the case, he would have

brought an equal number of Hashmite to reply them, but that as it was, he would reply to them all himself after they had delivered their speeches.

First of all Omar bin Osman got up and said : "I never dreamt of day when, having slain Osman, son of their sister, those of the house of Muttalib would roam upon the earth. Osman was better than the rest in learning and goodness and was nearer to the Prophet than anybody else. Did it behove them to claim that for which they were unfit, and on failing to get it, murder Osman in revenge and hatred? It is a matter of the deepest regret that Osman should be murdered, and Hasan and those who murdered him should be allowed to move about unharmed. Osman's is not the only murder which they (Hashmite) have upon their heads. There are 19 murders of persons of Omayya's house more to their discredit. These murders were committed on the day of the battle of Badr."

Then Omar Aas got up. After praising God he said : "O son of Turab, we called you here to say publicly that your father poisoned Abu Bakr, partook in the murder of Omar Farooq and had Osman killed in coldblood. Then he claimed and mis-appropriated that (Caliphate) for which he was not fit. You went on trying

to harm Osman, and instigate people against him till you murdered him. Osman was your nephew and a very good nephew. He was your son-in-law and a very good son-in-law. In the love of material things you killed him unjustly and mercilessly. Now you see how you have been dealt with by God (for that murder.)”

Then Moghirah bin Ash-As got up. He was an arch enemy of God and His Prophet. His speech was full of abuse of Ali. He said: “O Hasan, when the innocent Osman was killed, your father neither expressed sorrow like an impartial person, nor expressed shame and desire for pardon like sinners; this shows that he was not averse to the Osman’s murder. By God, his sword and tongue were both long. He stabbed the living by his sword, and the dead by his tongue. Omayyads are more charitable to the Hashmite than Hashmite are to Omayyads, and O Hasan, Moawiah is more charitable to you than you are to him. Your father was reluctant to swear allegiance to Abu Bakr, and had him poisoned. He kept quarrelling with Omar and desired to kill him by his sword, but being unsuccessful in this, he had him murdered. He kept finding fault with Osman till he got him killed. Hence Ali had a hand in the blood

of all of them. He has no place in the eyes of God.” He then narrated some events of the reign of Ali, and criticized his action in them, and then said: “O children of Abdul Mutalib, may God never give you a crown so that you may (perforce) not indulge in things undesirable and forbidden! O Hasan, you flattered yourself by imagining that you could be a Caliph. You have no intelligence and aptitude (for Caliphate), and if you had some, that has been lost. You are considered a fool and bungler by Quraishite. This is a punishment inflicted upon you by God because of the misdeeds of you and Ali. We have called you here simply to talk about and your father plainly. You cannot contradict us. If we have spoken his or have blemished your name unjustly, get up and contradict us. The wise admit that you and your father are the worst of men of all times. Your father has received the reward of his misdeeds at the hands of God. You are in our hands and in our power. By God, if we kill you God will not be displeased.”

Then Atbah bin Abi Sufyan got up and said: “O Hasan, your father was considered the worst man amongst the Qurish. He murdered many. He was responsible for the murder of Osman also.

The revenge of Osman's murder should be taken upon you according to the holy book, and we will certainly kill you. Your father's punishment was taken by God in his own hands. Your desire for the Caliphate is foolish. You are not fit for it."

Then Walyd bin Aqbah Abi Moa-eet got up and spoke as his predecessors had done. He said: "O you of Bani Hashim, the perpetrator of the unjust murder of Osman, if we kill you and Husain according to the holy book, to pay for the blood of Osman, we will be right in doing so. Verily, Ali's murder does not (fully) satisfy all the murders. O Children of Muttalib, God will never give you Prophethood and kingdom again."

Hasan's Reply.

When all had spoken as related above, Hasan got up and after praising God, said: "Listeners, listen to me and devote your intelligence and power of understanding to what I say for a little while. O Moawiah, first I will address you. By God, whatever they have said against us has been said to satisfy your foolishness and jealousy and hatred of us. If they had tried to say whatever they have said here in the Mosque of the Prophet before Mohajirs they would not have been able to say it." Then

he addressed the general audience and said :
 “Admit what I say if it is right, and do not admit it if it is wrong. First of all, I will discuss about Moawiah. Tell me in the name of God whether this man whom you have just now abused (Ali) has had two religions. O Moawiah, when you were groping in the dark and were worshipping Lat and Uzza (two idols worshipped in pre-Islamic days in Arabia), Ali was under the banner of the Prophet. On the day of the battle of Badr, Ali was fighting for the Prophet and Moawiah against him. Later, on the day of the battle of Ohud too you were fighting against the Prophet and Ali was with him. When you met him on the day of Akhrah, then too Ali was under the banner and you were outside it. On all these occasions God gave him victory and proved (the justice of) his claims. The Prophet himself offered his congratulation and expressed his pleasure (at Ali’s achievements). In the name of God tell me whether you know or not that in the battle of Khyber the Prophet sent the army under the command of Omar Khattab. The banner was in the hands of Ansar Sa-ad-Ma-az. Sa-ad had to leave the battlefield in wound, but Omar became terror-stricken and fled from the battle-

field. On the way he accused the army of cowardice, and the army accused him of cowardice. At that time the Prophet said that on the next day he would give the command to a person who kept God and the Prophet dear, and who was kept dear by God and the Prophet. The Prophet added that the person whom the command should be given, flew away from the battlefield, and that he would not return but victoriously by the grace of God. The next day Ali's eyes were extremely sore. Abu Bakr, Omar and other Mohjiris and Ansars presented themselves for the task of healing the eye, but the Prophet called for Ali. Ali came, and then the Prophet touched his eyes by saliva from his mouth, and cured him on the spot and appointed him to command the army. Ali went away at the head of the army, and by the grace of God returned victorious. At that time you, O Moawiah were yet an enemy of God and the Prophet. How can you be equal to him who was kept dear by God, the Prophet, and who helped the Prophet on every occasion with his blood and arms? Then I swear by God, that you did not embrace Islam from your heart. You spoke in opposition to what was in your heart. You who are present, tell me truthfully in the

name of God whether you know or not that when the Prophet went to the battle of Tabook he left Ali as his representative at Medinah with his own sweet will, but infirm believers demurred at it. Ali at that time asked the Prophet why he was leaving him at Medinah when he had not been without him in any battle before. The Prophet replied that he was leaving him as his representative, because he (Ali) was his (Prophet's) nominee and Caliph over the house of the Prophet. He further said that he who loved him (the Prophet) loved Ali and he who loved Ali loved him and that to obey him (Prophet) was to obey God and to obey Ali was to obey him. Tell me also if you know that at the time of his passing to the next world the Prophet said that he left Muslims two great things, the Quran and his (Prophet's) house. He enjoined upon the Muslims before he expired to believe in God, act according to the Quran, to respect him and love those of his house, and to hate the enemies and love the friends of his house. Then he held his hand and said to God to befriend those who befriended Ali, and bear enmity to him who bore enmity to Ali. Don't you know that once when Ali went to see the Prophet in his fatal illness, tears came

to the Prophet's eyes ? Ali asked him the cause of his sorrow, and the Prophet replied that it was because he could see the enmity and malice which the Muslims had in their hearts against his house and which they would show after he (the Prophet) had gone. Tell me also if you know that when death approached near, the Prophet called all members of his house near his bed, and said : "O God, these are of my house. Befriend them who befriend these, and give them victory over their enemies." The Prophet said at that time that his house was like Noah's Arc. He who entered into it (*i.e.*, respected and loved it) entered into shelter. He who went out of it (became its enemy) went out of shelter to be drowned. Don't you know that Ali was the first person out of the devotees of the Prophet who made it incumbent upon him to abstain from satisfying physical desires, and a verse of the Quran descended upon the Prophet in this connection. He was out of those ten persons who God himself declared to be true believers, while you are of those who are not true to religion. I testify that according to the Prophet you are accursed. Do you refuse, O Moawiah, that once the Prophet wanted you to write a letter to Bani Hazimah at the time when he was

troubled by Khalid Walyd, and that he thrice sent a person to call you. Everytime the messenger reported that you were taking your meal. When the messenger gave the same reply a third time the Prophet said : "God, never fill his stomach." (So) Your stomach cannot be filled up to the doomsday. In the name of God, O Moawiah, correct me if I am wrong. On the day of Ahzab your father was going upon a red-faced camel. You were beating the camel from the rear, and your brother was pulling its reins from the front. When the Prophet saw this he cursed you, your brother and your father. O, you, who are present, don't you know that the Prophet cused Abu Sufyan seven times? First, when the Prophet was going to Medinah from Mecca and Abu Sufyan met him while returning from Syria. Abu Sufyan talked disrespectfully to the Prophet and tried to harm him, but God protected the Prophet. Secondly, on the day of Asir. Thirdly, when Abu Sufyan said that Uzza was their God. Fourthly, on the day of Hunain. Fifthly, when some religious rites were disturbed and prevented by him. Sixthly, on the day of Ahzab when Abu Sufyan led an attack against the Prophet with the help of Quraishite and

Anyah bin Sassan bin Madeer led an attack with the Ghatfan tribe. O you, who are present, do you know that when Osman became the Caliph, Abu Sufyan went to him in the Prophet's mosque, and (being blind at the time) asked Osman if anybody else could see or hear them at the time. When Osman replied in the negative he said : "O young Omayyads, keep the Caliphate in your hands. By the God who has power over my life, there is no heaven and no hell." Do you not know that during the Caliphate of Osman one day Abu Sufyan dragged Husain bin Ali to Jannatul Baqee (graveyard) and making him stand between the graves, cried, "O you, who sleep in the graves, the kingdom and throne for which you fought with us is in our hands, and you are lying under the earth." Husain said : "May God disfigure your face and curse your old age." Then he (Husain) freed his hand from Abu Sufyan's grasp and came back leaving him there. If Noman bin Bashir had not at that time taken him away to Medina he certainly would have been killed. O Moawiah, tell me if you can refute anything which I have said. Your accursedness is (further) apparent from the fact that when your father wanted to embrace Islam you sent to

him some verses which are well-known in Qureshite and in which you persuaded him not to do so. Your badness is apparent from the fact that Omar gave you the governorship of Syria and you proved dishonest. Further from the fact that when Osman kept you at the same post you awaited his death. Your most glaring fault is to have dared to go against (the wishes of) the Prophet, by fighting against Ali even though Ali was far superior to you in ability, and was not only the rightful Caliph, but better than you and all the others in the eyes of God. You have been cheating the world by your crookedness. You have no fear of God and the day of Judgment. Their position has been elevated by death, but yours is going down from bad to worse. O Moawiah, these are a few things relating to you. Other things I have omitted, because of want of time."

Then Hasan proceeded to reply to Omar bin Osman, Omar Aas, Walyd bin Aqbah, Aqueel bin Ali, Sufyan and Mogheerah Ibne Shobah Aawar individually, and completely and effectually refuted what they had said.

Marvan's Shamelessness.

Marvan Hakam was not present at the above-

mentioned meeting. When he came to know of it he hurried to the place. People had not dispersed by that time though Hasan had left. He expressed great regret at not having been present there. He said to others: "Hasan came here and you did not inform me. By God, I would have so insulted him and his father that even servants would have remembered and spoken about their plight." He was told that in that case Hasan could be called back. He requested Moawiah to do so. Thinking that a shameless person like Marvan might perhaps be able to harass Hasan, Moawiah sent a messenger to call him back. When Hasan received the message, he said: "What does he want now? By God, if he takes up the same topic again I will fill his ears with words which he will not forget, and the blot of which he will not be able to wash till doomsday." He then went back and found the same people sitting with the addition of Marwan. He sat down near Omar Aas and Moawiah, and asked Moawiah as to why he had sent for him again. Moawiah cunningly replied that not he but Marvan had sent for him. Marvan said: "O Hasan, you speak ill of the house of Quarish. What do you mean by it? By God I will abuse you, your

father and your family in such a way that what I say will become a by-word with servants and slaves." Hasan replied: "O Marvan, I have no need to talk ill of your house. God has himself cursed you, your father, your family, and your descendants are accursed according to the Quran and the Prophet has said about you.....". At this stage Moawiah put his hand upon Hasan's mouth, and said: "O Abu Mohammad, you are not of those who use abusive and obscene language. Pardon him." The meeting dispersed at that.

Hasan and Zaid bin Abyah.

Abul Hasan Mada-eni says that Ziad once tried to harm a devotee of Hasan. Hasan wrote to him: "This is a letter from Hasan Ibne Ali to Ziad. You know that I have secured promise of safety for my devotees. I have come to know that you are troubling one of them. I wish you not to do so, and that you should deal well with him." When Ziad, who had been admitted in the house of Moawiah, received this letter, he was very angry at seeing that Hasan had not written "Ziad, son of Abu Sufyan." He wrote to Hasan: "This is a letter from Zaid bin Abi Sufyan to Hasan; your letter was received.

You have pleaded for an evil person to whom the evil-minded devotees of your father have given your shelter. By God, I will find him out from amongst your flesh and blood, and the best flesh that I can get and eat is that of which you are made." When Hasan read this letter he sent it to Moawiah. Moawiah was angry at seeing it. He admonished Ziad in a letter, and told him that he was not empowered to deal with the devotees of Hasan.

On another occasion Saeed bin Sarah Zidah ran away to Hasan to escape Ziad. Hasan wrote a letter to Ziad pleading for him. Ziad wrote in reply: "Received your letter. You have written your name before mine in spite of the fact that I am in power, and you request a favour from me and are out of the (ordinary) citizens, etc.," Hasan smiled at reading this letter and forwarded it to Moawiah. Moawiah rebuked Ziad, and ordered him to release Sa-eed and his brother and wife, return to him what he had confiscated, and have his house, which had been demolished, rebuilt. Zaid had written Hasan's name as the son of Fatimah. Moawiah pointed out to him that being the son of Fatimah was not in any way inferior to being son of Ali, but was better than that even. He

added that if Ziad had paid the matter a little heed he would have understood that being the son of Fatimah was a matter of just pride of Hasan.

Moawiah's indulgence in pride before Hasan.

It is stated in *Manaqib* that one day Moawiah began to show pride before Hasan saying that he was the son of a person who knew no equal in charity and generosity, and the grandson of a person who was better than all his contemporaries. He further said that he was son of him who was the Chief of Quaraish in youth as well as in old age. Hasan said: "O Son of Hind, you show pride before me! I am the son of the centre of goodness and faith, the son of him who came from God with light, the son of him who is better than those who were before and who will come into existence in the future in the world, son of him to obey whom is to obey God, and to disregard whom is to disregard God. O Moawiah, is your father like mine that you should indulge in pride before me, and are your predecessors such that you should think them better than me? Speak, Yes or No." Moawiah replied: "I speak and confirm what you say." Hasan replied: "Truth is

plain and well-lighted. Persons with understanding recognize it."

The discussion between Hasan and Yazid bin Moawiah.

It is stated in Shirazi that Sufyan Soori heard Vasil bin Ata say while explaining a verse of the Quran that one day Yazid and Hasan were eating fresh dates. Yazid said: "O Hasan, I bear you enmity from the beginning." Hasan replied: "O Yazid, Satan was present when your mother conceived you. That is why you bear enmity to us."

Moawiah's admission of the fact that the Caliphate was the right of the house of the Prophet.

Ibne Abil Hadeed Motazlee states in Sharah Nahjul-Balaghah that once Hasan went to Moawiah. Moawiah was sitting at something small at that time. Hasan sat down near his feet (according to others, Moawiah was lying upon a bed and Hasan sat down at the side of his legs). Moawiah began to talk. During the talk he said that it was surprising that according to A-eshah he did not deserve the Caliphate, and was a usurper. Hasan replied that he could tell him a stranger thing. Upon Moawiah's asking

what it was, he said : “You are lying and I am sitting.” Moawiah burst into laughter. According to others he felt ashamed and got up. Moawiah after a while said to Hasan that he had heard that Hasan was under debt, and asked him the amount of debt. Hasan told him that the debt was 100,000 derhams. Moawiah ordered 300,000 derhams to be paid to him. He told him to clear off the debt with 100,000 to distribute 100,000 amongst members of his household, and to keep 100,000 for his absolute personal use. Then he said : “And now you may leave in all honour and respect, and receive the amount.” When Hasan left, Yazid asked Moawiah why he had given such a lot of money to Hasan in spite of the fact that Hasan had not spoken very respectfully to him (at the beginning of the incident). Moawiah replied : “My son, the Caliphate is theirs by right. If any one of them comes to you for help, do not hesitate to remove his difficulty (by rendering help).

**Reply to Moawiah at his invitation
to partake in the battle against
the Khawaraj tribe.**

When Hosra-eh Asdi attacked Moawiah, Moawiah requested Hasan to fight for him.

Hasan replied : “By God, I did not fight with you only to prevent bloodshed amongst Muslims. How can I fight for you now, and that too against persons against whom you are the aggressor?”

Qureshi's indulgence in pride before Moawiah.

Once in a national meeting the leaders of the Qureshite were present before Moawiah, and were indulging in self-praise. Hasan was also present there, and was listening to them silently. Moawiah said to him : “O Abu Mohammad, why don't you speak anything? By God, your parentage is flawless, and your tongue is not dull.” Hasan replied : “They have not related any goodness of which I do not possess the very essence. On what topic should I speak? I am as far ahead of them as a pure-bred horse would be if he is left in an open field with (ordinary) horses.”

Hasan's protest against Moawiah's C a l i p h a t e s h i p.

It is stated in Bahar that Saleem bin Qais Hilali said that Abdullah bin Jafar Tayyar told him that once Moawiah said to him : “You pay much respect to Hasan and Husain though they are not better than you. If Fatimah had not

been the daughter of the Prophet I could have said that your mother Isma binte Arnees is not less than her." Ibne Jafar felt so angry at hearing this that he could not forbear saying : "You are not aware of the high position of Hasan and Husain or the greatness of their father and mother. Yes, by God, they are both better than me, their father was better than my father and their mother better than my mother. I heard the Prophet speak about them in my childhood and believed him. At that time there was nobody else present except Hasan, Husain, Abdullah bin Abbas and his brother Fazal bin Abbas." Moawiah asked him what he had heard from the Prophet, saying : "By God, I do not think you are a liar." He said : "The Prophet said, I am dearer to my believers than their very lives. Ali holds the same position to them as I do. Then the Prophet said : "From out of my followers twelve Imams (Chiefs) of evil will also stand up. They will be on the wrong path and will make others adopt the wrong path. Two of these will be from Qureshite, three from Omayyads and seven from the descendants of Hakam bin-al Aas." Moawiah said : "What you say is right ; you, I and the three Caliphs before me were all on the wrong path, and all of our

followers who believe in our religiousness are all on the wrong path. Abdullah replied : "However that may be, by God, what I have said is true." Ibne Abbas, who was present asked Moawiah to call those whose names had been mentioned by Abdullah bin Jaffar and ask them to testify to his statement. Accordingly some of the persons mentioned by him including Hasan and Husain were called. They all testified to Abdullah's statement. Then Moawiah said : "O descendants of Abdul Muttalib, you have put forward a claim of huge magnitude. If what you say is correct, then all (the Muslims) have fallen in darkness and are on the wrong path. All have in that case gone against the Prophet and God, except you of the House of the Prophet or a small band of your devotees." When some of the persons present had expressed their views upon the matter, Moawiah asked Hasan to let him know his opinion. Hasan replied : "O Moawiah, I heard what you said and what others have said in reply. What I have to say to you is, you are not fit to hear that, but I will speak so that your relatives and friends who are present here may hear it, upon several matters such as 'Kalemah,' 'Namaz,' of five times, 'Ramzan,' 'Haj,' etc., some Muslims remained united.

Upon some other matters they became divided to the extent of fighting amongst themselves and shedding each other's blood. Those who claimed the Caliphate thought themselves to be the most deserving persons for it. We of the house of the Prophet think that we are Imams and that the Caliphate cannot be any one's right but ours. God made us fit for it. We have all that is required for a Caliph. A description of the events which will happen up to the doomsday we have with us written by Ali and dictated by the Prophet. Some say that they have a better claim to the Caliphate. You yourself too think so, O son of Hind. You (once) said that Omar sent a message to Ali to the effect that he was compiling the Quran, and that Ali should send him the verses which he had. Ali went to him and said that he would not give the verses to Omar even at the risk of losing his life. On Omar's asking why Ali said so, Ali replied that he was the rightful person to do what Omar was doing. Omar felt angry and said that Ali thought that he was the only learned person. Omar then sent for all individuals who knew the Quran by heart. Whoever brought any verse of the Quran and if it was testified by anyone that it was a verse of the Quran, Omar took it

down, and rejected any that was not testified so. Then he said that portions of the Quran were lost. This is a lie. The Quran is held intact by those who are fit for the task. Then Omar ordered his Judiciaries to base their Judgment upon their own logic. When they were unable to reach a judgment in any case they used to resort to my father."

Hasan also said: "There are three classes of persons. First, those who believe in us and recognize our rights and claims. These are true believers. Secondly, those who bear enmity and malice to us, refuse to recognize our rights and claims, and would even murder us. These are certainly absolute non-believers and atheists, and do not know that they are such. Thirdly, those who obey us in certain matters and do not obey us in others. They bear love to us, but do not consider us their Imams. They do not refuse to recognize our rights. We hope that on the day of Judgment God will give them salvation and send them to heaven." The meeting was adjourned at this point.

Yazid's proposal of marriage refused by Hasan.

(On behalf of Abdullah bin Jafar), it has

been copied in Bahar from some old Sunni Books that Moawiah wrote to Marwan bin Hakam to request Abdullah bin Jafar for his daughter's hand in marriage to Yazid. Abdullah replied that he had authorized Hasan to deal with that matter as best as he pleased, and that therefore Hasan should be approached. Marwan went to Hasan and presented the matter to him for his decision. Hasan told him to call some persons if he wished to do so. Marwan called selected representatives of both the houses, and then Marwan said: "The Commander of the Faithful, Moawiah bin Abi Sufyan, had designated me to request the hand of Abdullah Jafar's daughter in marriage to his son Yazid. The conditions are that Abdullah Jafar can name any sum as "Mahar," and it will be agreed to. All the debt which he has to pay will be paid. The advantage in the marriage is that the old animosity between these two houses will be ended." Then Marwan said: "Remember, Yazid bin Moawiah cannot be equalled in status. By God, Yazid will not gain so much by this marriage as you will by becoming related to him." Then Hasan got up, and after praising God, said: "O Marwan, as regards the question of Maher, we always fix the same Mahar for our wives

and daughters which the Prophet did for his own self. As regards the question of payment of debts, has it ever happened that our daughters helped us in clearing our debt? As to the establishment of peaceful relations between the two houses, our enmity is in the name of God and for God. Peace cannot be gained for wordly goods. As regards your saying that we will gain more than Yazid, it can be true only if Caliphate can exceed Prophethood. Learn that we married Zainab binte Abdullah with Qasim bin Mohammad Jafar and in Mahar we gave that plot of ground of ours which is in Mcdina and for which Moawiah had offered and we had refused 10,000 dinars. This is sufficient for her needs." Marvan replied: "O you of Bani Hashim, this is an excuse and faithlessness on your part." Hasan replied: "It is one reply to one."

Moawiah's Shame at showing jealousy against Hasan.

It is stated that when Moawiah went to Medina he saw that people flocked round Hasan and respected and honoured him extremely. He felt very jealous of him and expressed his feelings before Abul Aswad Wa-ali and Zahak

bin-Qais al-Fahri, and consulted them as regards the steps he should take in the matter. Abul Aswad said that whatever the Commander of the Faithful thought was best, but that in his opinion that project was better abandoned. He reasoned that whatever he (Moawiah) might say against Hasan would be thought by the people to proceed out of jealousy. Besides, Hasan was such a good and spontaneous speaker that he would turn the tables against Moawiah and in his own favour. He added that in this way, much of that which was better hidden might also be brought to light. Zahak on the contrary urged Moawiah to take some steps, and Moawiah did as he said. On Friday he went to the mosque, and after prayers stood up on the pulpit. After praising God he talked about Ali in an insulting manner. Then he said that there were some Qureshite who were base and bad. Fate made them suffer. Satan gave them shelter, possessed their tongues, laid eggs in their breasts, hatched those eggs, and mixed the evil in their blood and flesh. Accordingly they could not see the right path, and were groping in the dark. Those were friends and helpers of Satan, and Satan, theirs. They were befriended by Satan as such were not desirable persons, and he

would punish them, and bring them to the right path, and would pray God to help him in the task. Hasan then got up, and holding an arm of the pulpit, delivered an exhaustive and fluent speech. Moawiah became more angry than before and began asking irrelevant questions. Hasan would answer his questions, and would resume his speech afterwards from where he had left it. Moawiah said: "Your heart desires the Caliphate, but you are not fit for it." Hasan replied: "He who follows the actions of the Prophet and the commands of the Quran is fit for it. He who does not follow and obey them is not fit for it." Moawiah said: "There is not a single Qureshite who is not under some obligation and gratitude to us." Hasan replied: "Yes, and they are the persons because of whom you rose from insignificance to power and honour." Moawiah asked: "O Hasan, who are those persons?" Hasan replied: "Those are the persons who keep you from pleasing God and lead you into wrong path." Then Hasan praised his predecessors a little, and said: "O Moawiah, can you stand comparison with them?" Moawiah replied: "No, I accept your ascertainment." Hasan replied: "Truth is apparent and lighted, falsehood is discarded and cursed."

Some of the unjust orders which Moawiah promulgated in his realm.

It is stated in Baharul Anwar that Salim bin Qais Hilali said that after becoming Caliph Moawiah issued a communique to the effect that the State was not responsible if a person who said anything in praise of Ali and his house was murdered. During those days people of Koofah were in the greatest misery because the greater portion of the citizens were the devotees of Ali and Hasan. Ziad was appointed Governor there, and Iraq, Arab and Ajam were brought under his sway also. He hunted the lovers of the house of the Prophet, and tortured and murdered them wherever he found them till Iraq nearly became bereft of the lovers of the house of the Prophet. Moawiah also issued orders to the effect that the testimony of the lovers of the house of the Prophet should not be considered in any matter whatsoever. He further ordered that lovers of the house of Osman should be given all respects and treated in a privileged way. Further, that the names of those who related any event in praise of Osman should be taken down. These orders were carried out. Innumerable incidents depicting the goodness of Osman were thus collected in a short time.

Those who related or copied such incidents were always suitably rewarded. When there was an over-abundance of such incidents, Moawiah issued orders that since then those who related incidents calculated to reflect credit upon himself should be rewarded. In a short time, there was amassed innumerable takes in Moawiah's own praise. Ziad at this time wrote to Moawiah that the citizens of Hazre Mot were devotees and followers of Ali. Moawiah ordered their extermination, and Ziad carried out the order ruthlessly. Then Ziad sent messages in his province asking people to let him know if they knew of the whereabouts of any lover of the house of the Prophet. All who were thus found were debarred from any help from the State in any matter. Even those who were slightly or wrongly testified to be friends of the lovers of the house of the Prophet were killed or rendered helpless. Those who were denounced as non-believers had a chance of acquittal, but those who were reported as friends or the lovers of the house of the Prophet had absolutely no chance. The state of affairs being this, the devotees and lovers of the house of the Prophet tried to hide themselves as far as possible. False 'Hadises' (reports of incidents explaining some religious

point) became current. Children were taught these (Hadises). A time came when these Hadises came to be believed as true and correct. Religion was seen and interpreted in their light. Those who challenged their authority were regarded as enemies. When Hasan died the darkness increased. There remained nobody who was not afraid of his life and who was not in perpetual fear of harm.

The Death of Hasan.

On the 7th day of Safar or the 28th, in the year 49th Hijrah, Hasan died at Medina at the age of 47. Kulaini says on the authority of Jafar Sadiq (Imam) that Hasan died at the age of 47 in the year 50th Hijrah, and that he lived forty years after the Prophet. Some other learned men have maintained his age to have been 48 years at the time of his death. In Kashful Ghammah it is stated that his age was 47 years. Husain was born after a short period. He lived seven years in the lifetime of the Prophet, and thirty years with his father Ali. He lived ten years after the death of the Prophet.

The cause and incident of Hasan's death.

One day during summer, after keeping fast

the whole day, Hasan felt very thirsty when the time of breaking fast came. His wife Jaodah brought a syrup for him to drink, in which she had mixed poison. Hasan drank it, and recognising the symptoms of poison, said to her : "May God kill you, you have killed me ! By God, you cannot get a better man than myself ; you have been deceived by Moawiah. God will award eternal misery to you and to him."

Moawiah who had asked her to poison Hasan upon the promise that he would marry her to his son Yazid, refused to do so when the deed had been done. He said that she who had done what she had done to the beloved of the Prophet, Ali and Fatimah, could not be expected to do better to Yazid.

It is also said that somebody went to see Hasan. He was talking with him, when Hasan asked for a basin to be brought so that he might vomit in it. Hasan vomited and the vomit contained blood and particles of flesh. The person was alarmed, and asked what the matter was. Hasan replied that he had been poisoned at the instigation of Moawiah with the poison he had sent, and that the blood and particles of flesh were the result of the poison. He asked why Hasan did not resort to medical aid. Hasan

replied that he had been poisoned twice before, and that this was the third time and the poison could not be withstood by any remedy.

Period of Illness. •

There is much difference of opinion about the duration of the period of illness. The maximum reported is 40 days, and the minimum 2 days.

Junadah bin Abi Omayyah says that during Hasan's fatal illness he went to see him, and noticed that a basin was lying near in which he was vomiting blood and particles of flesh. He asked Hasan why he did not resort to medical aid. Hasan replied that there was no help for death. He also said that the Prophet had said that there would be twelve Imams from Ali and Fatimah, and that all of them will either be killed or poisoned. Abi Ommayah asked Hasan to give him some precepts. Hasan replied: "Be ready for death with preparations (for the next life) before death seeks you. Do not worry today for tomorrow. If you amass more wealth than you need, you are like a treasurer holding money for others. Work for this world as if you have to go there tomorrow. If you are in need of friendship, seek the friendship of those

whose friendship might be a source of pride for you. If you require his help he should help you, and if you say something he should uphold you. If you are attacked he should come to your aid. If he sees any good point in you he should proclaim it to all, and if he notices a weak point he should hide it from all." At this state, Hasan's condition took a sudden turn for the worse. Husain entered at this time, and Hasan began to talk to him.

The Will of Hasan.

When Husain came to know that Hasan had been poisoned, he went to see him, and asked him how he was. Hasan replied: "I find myself at the threshold of eternity and at the exit of this world. I know that I will not exceed the determined day of my death. I am going to meet my respected father and celebrated grandfather. I will meet my uncles Jafar and Hamzah. I feel sad at parting from you and other relatives and friends. God rewards the hardships of the past and provides satisfaction in misery. O brother, I have seen my blood and flesh in the basin, and know whose work it is, and who is at the bottom of the deed. Take down my will." Then he proceeded, "Verily

this is the will of Hasan bin Ali to his brother Husain bin Ali. First of all I testify that God is one. There is no king like him. He who obeys Him is on the right path, and he who disobeys Him is on the wrong path. He who asked for pardon from Him found the right path. I place my relatives and dependents in your charge."

"Pardon them if they err, and reward them if they do good. You are my Caliph and successor and should be like a father to them. I will you to bury me near my grandfather the Prophet, because I am better than others who have been buried near him without permission. God says to true believers in his book not to enter the house of a Prophet without permission. By God, the Prophet did not permit them (to be buried near him) in his life, and they did not get permission of his inheritance. If that woman (A-eshah) comes in the way I ask you in the name of God not to cause bloodshed at my coffin. I will go and complain to the Prophet of the ill-treatment received at the hands of non-believers. Bury then me in Jannatul Baqee."

“On the murder of Ali in 661 his son Hasan was chosen Caliph, but he recoiled before the prospect of a war with Muawiyah, and resigning his position retired to Medina, where he died eight or nine years afterwards.”

—*Encyclopaedia Britannica*, Vol. IV, P. 661.

AUTHOR'S CALL TO UNITY.

I personally believe that there was no *sect in Islam nor it is at present. Every Muslim should call himself a Muslim only. He should not add any sort of adjective before the word 'Muslim.' I mean he should not call himself a Sunni Muslim or a Shia Muslim. In the good old days of the Prophet of Muslims, all called themselves Muslims. Neither there existed Sunni Muslims nor Shia Muslims, except, Muslims only. It was a time of golden-age for the Mussalmans. The world has not forgotten that rise of the sons of Islam when they once ruled over half the then-known world. This was all due to the Unity amongst the reciters of the Holy Quran. Surely united we stand and divided we fall.

In this book I have tried my utmost to be impartial ; to be just and to unite the Muslims of all shades to that which is Pure, Right and Truth. To-day neither Moawiah is living nor Ali. Both were great personalities. Arabia till to this day never saw a more learned and brave soldier than Ali, son of Abu Talib. Similarly, Arabia never afterwards saw a second Moawiah. His diplomacy, statesmanship and shrewdness have no equal even in this twentieth century. Yes, they fought bitterly against each other but never they abused or used vulgar language. When there was a common good of Islam, they joined to defend the faith of Muslims. Let the present Mussalamans forget their old differences. Islam was never more in need of

*The so-called sects are only different schools of thought. Fundamental is the same.

unity than to-day. We, Muslims, are hunted to-day like sheep and goats, throughout the world. We have no Caliph among us. I would welcome even *Moawiah's Caliphate to-day to gather forces to defend the Muslims and to restore the original Spirit of Islam. Those who do not call themselves pure Muslims are uprooting the fundamentals of Islam. Let us harm no one—neither by tongue nor by hand. The Holy Prophet has, on more than one occasion said: "A Muslim is he from whose tongue and hands others are safe." I close this humble request of mine by quoting below a definition of a Muslim by the grandson of the Holy Prophet. Imam Hasan said: "A real Muslim is he who is strong (firm) in faith, wise but kind, true in belief, knowing and forbearing, mindful in ease, considerate in rights, temperate in wealth and contented in poverty, gentle in (using) power, regardful in friendship and patient in misery. Neither anger can vanquish him nor excitement can baffle him. Selfishness impels him not, abundance of wealth disgraces him not, and he becomes not mean for desire or greed. Always brave and steady he will run to rescue the oppressed and will be kind to the feeble. He is neither niggardly nor extravagant, forgives the faults and overlooks what the ignorant do, his own self suffers pain at his hands, but to the world he affords pleasure."

***My motto has been and is that 'something is better than nothing.'**

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